

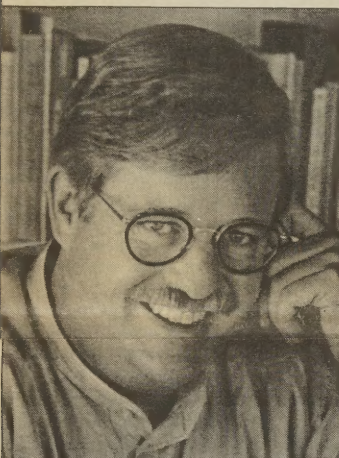
SCHEDULED FOR JULY 8TH

ARMISTEAD MAUPIN

TO APPEAR IN
SPRINGS

Noted author and spokesperson for gay rights Armistead Maupin will appear as guest of Ground Zero on July 8, 1995. Details of his visit will be published in the June issue of *Ground Zero News*.

Maupin was born in Washington D.C. in 1944 but spent most of his childhood in Raleigh, North Carolina. He was selected



to every major honorary society at the University of North Carolina, graduating in 1966, before flunking his first-year exams in law school. He then applied for Naval Officers Candidate School and, while waiting to be admitted, worked as a reporter at Raleigh's WRAL-TV, then under the management of Jesse Helms.

After being commissioned an ensign, Maupin served as a communications officer in the Mediterranean and on shore with the

River Patrol Force in Vietnam. He subsequently returned to Southeast Asia as a civilian volunteer to build housing for disabled Vietnamese veterans. For this effort, he was invited to the Oval Office of the White House by President Richard Nixon and later presented the Freedom Foundation's Leadership Award, an honor won two years earlier by singer Anita Bryant.

In 1971, Maupin was assigned to the San Francisco Bureau of the Associated Press. The climate of freedom and tolerance he found in his adopted city inspired him to come out publicly as homosexual in 1974 in a "Ten Most

Eligible Bachelors' feature in *San Francisco Magazine*. Two years later, he launched his phenomenally successful *Tales of the City* series in the *San Francisco Chronicle*.

The first fiction to appear in an American daily for decades, *Tales* grew from a local sensation into an international one when compiled and rewritten for book form. Updating a nineteenth literary tradition, Maupin interwove straight and gay story-

ARMISTEAD MAUPIN
MORE
TALES
of the CITY

with over a million copies in print.

Maupin has emerged as a well known spokesperson on issues surrounding gay rights and freedom of expression.

In 1992 the author was the subject of an hour-long BBC documentary, *Armistead Maupin is a Man I Dreamt Up*, which was broadcast in American on Public Television. In 1993, his first novel was adapted for Britain's Channel Four as a six-hour miniseries starring Olympia Dukakis.

When *Armistead Maupin's Tales of the City* was aired in America in 1994, it garnered widespread critical acclaim and the highest ratings ever recorded for a PBS drama series. It was honored with a Peabody award, an Emmy nomination and Best Miniseries recognition from the National Board of Review, the Royal Television Society and the Gay and Lesbian Alliance Against Defamation. Vilified by antigay groups and officially condemned by the legislatures of Georgia and Oklahoma, it ignited a nationwide debate about artistic freedom and homophobia. The watchdog group People for the American Way called the miniseries "the single most prominent political target of the Religious Right in 1994."

EX-SENATOR BILL
ARMSTRONG TO RECEIVE
HONORARY DEGREE AT UCCS,

A Commentary by Professor John Miller

The University of Colorado has had a negative position on Gay and Lesbian rights in recent years. In the 92 and 93 years, faculty, student and staff councils all endorsed the addition of "sexual orientation" to nondiscriminatory clauses: Colorado State University, Metro State and Mesa had then added the all important category. Panels of students, faculty and staff have presented the issue to the ruling Board of Regents. The Regents dodged the issue; they never voted on it - neither up nor down. Instead they voted on an agreement that everyone is treated equal here - a nonbinding, unrealistic response to documentation of discrimination and bias presented to the Chancellor's Committee report at CU Boulder in 1991 and 1993. The 1993 Chancellor's Task Force Committee was chaired by Gene Nichols, Dean of the Law School and included University Counsel, Human Resources, Athletics and Student Affairs representation.

In a letter dated August 27, 1991, ex-Senator Bill Armstrong took his position on Gay and Lesbian rights. In a four-page single spaced letter mailed by Colorado for Family Values, Armstrong expressed his endorsement of Amendment 2.

"As you are probably aware, militant homosexual and lesbian activists and their liberal supporters have launched an aggressive statewide campaign to force you and me to condone and give our state legal blessing to aberrant homosexual behavior and lifestyles. These tragically misguided people have one goal. To secure for their 'sexual orientations' the same legal [plus additional] rights, protection and privileges now enjoyed by race, ethnic and religious groups."

The letter further quotes blatant lies - the Madison, Wisconsin case: the Laguna Beach Incident- \$55,000 annual income, etc.

In addition, the letter blames the AIDS epidemic on the "self created personal miseries of pleasure addicted Gays."

Gays, according to Armstrong in the Denver post, "... want to get other people to say that wrong is right and to get mainstream imprimatur on their activities. It will quickly trample the conscience of mainstream people if they are forced to hire gays, rent to gays or have their children taught by gays."

In an response to the Armstrong letter (March 25, 1992), *The Denver Post* states: "Armstrong's diatribe against homosexuals only can be interpreted as hate mongering. The vitriolic tone of his letter belies his disclaimers that he has nothing against gays personally. He has stirred up the worst public emotions that encourage gay-bashing. Although Armstrong no longer holds public office, he must be held accountable for the hatred his far right rhetoric may inflame."

The University of Colorado thinks that ex-Senator Bill Armstrong is a humane man and will award him a doctorate of humane letters on May 19 at the Colorado Springs campus. A committee chaired by Regent Seiver, a Boulder faculty and consisting of Regents Arnold, Winn, Phelps and Steinhauer and three faculty members - Cherowitzo (Denver), Peters-Campbell (CS) and a Gary Bellinger (HSC) endorsed this proposal made by embattled President Judith Albino's office.

Humane by dictionary sources is "characterized by tenderness, compassion and sympathy for men and animals." Humane letters seem inappropriate in any application to ex-Senator Armstrong, not a particularly well known author nor very compassionate to the offenses against Gays and Lesbians in employment, housing and public accommodation.

IN THIS ISSUE

λ Ground Zero wants to know who you are and what your opinions are. Fill in the questionnaire on P. 3 and help us better be a service to the community.

λ Marriage, Domestic Partnership and Hawaii are the hot topics this month. Ground Zero reprints information from Lambda Legal Defense on P. 4 to keep you up to date.

λ Greg Louganis' autobiography *Breaking the Surface* is reviewed on P. 5 Greg is urged to set goals of helping gay and lesbian youth.

λ The final installment ("Political vs Spiritual") of Samuel Behrens special to Ground Zero ("Homosexuality and the Bible") is found on P. 7. Next month, GZN will devote two full pages to Behrens insightful study, "THE BATTLE FOR TRUTH: If You Control The Language You Control the Shape of Reality."

λ The Institute for First Amendment Studies keeps us apprised of activity on the radical right on P. 8

λ Last month, Ground Zero's Franklin Whitworth took Focus' new anti-gay propaganda by Larry Burtoft to task. Burtoft replied (see P. 12) and Frank responds (see P. 9).

λ Militias, Patriots and the Radical Right all take on new meaning with events in Oklahoma. Noted author Chip Berlet reveals incredible insight in an article on P. 10 in an article from The Northwest Coalition. Frank Whitworth discussed a view of Oklahoma on P. 2.

λ DON'T ASK DON'T TELL--One year of abuse by military leaders--a failure--discussed in this article by Jennie Randall on P. 11.

λ GLAAD'S Monthly "Media Watch" report is found on P. 12

MOVING????

Well, your GZN won't follow unless you let us know where you are. We mail Non-Profit Bulk Rate and that mail goes in the trash if not deliverable to the address on the mailing label!!! Editor



A lesbian, gay, bisexual, and transgendered supportive movement dedicated to securing and maintaining basic civil rights for lesbian, gay, bisexual and transgendered citizens; and to unifying and promoting full participation of lesbian, gay, bisexual, and transgendered citizens in the community at large through the means of education, coalition, and visibility.

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SPECIAL THANKS

GROUND ZERO NEWS is published in part with the help of a grant from the **CHINOOK FUND**.

Continued Support from the **GILL FOUNDATION** both in technical support and in financial grants is invaluable in permitting us to continue our work in the community.

...The largest single grant ever received by Ground Zero, \$7,000 was recently awarded by the **Funding Exchange** through their member organization, "**Allies for Justice**." The grant is designated to continue Ground Zero's community outreach through an as yet unannounced publication activity as a part of the "We Are All Family Campaign."

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Ground Zero News is an authorized publication for members of Ground Zero. Contents of *Ground Zero News* are not necessarily the official views of, or endorsed by the Board of Directors of Ground Zero. The editorial content is edited and prepared by the Newspaper staff/committee.

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Ground Zero News is published on the first day of each month. Submissions should be sent to P.O. Box 1982, Colorado Springs, CO 80901. Deadline for submissions is the 20th of the month prior to the publication. All submissions will be edited to conform with accepted standards.

VISITING OKLAHOMA

Like most of America, I sat in front of my television on the morning of April 19th with tears streaming down my cheeks. The horror of Oklahoma City was unfolding in front of me--children maimed and dying--a mass of humanity running in fear, grasping wounds--and the dead laying all about. Mixed with the pain was the beginnings of hate--hate for those who could do such a thing--hate for what lead them to do it. Hate is not something I experience as a rule--but here it was.

And many like me clung to the thought that we were hating, not Americans, but, rather, some foreign terrorist group. Americans couldn't do this to each other.

Yet, now unfolds the truth. The truth that I had begun to suspect that morning. This was an act of native born terrorism. The first clue, the bombing occurred on the 2nd anniversary of the Branch Davidian debacle. It also occurred as a white supremacist being led to the gas chamber that he would have the last word and on the day that major "militia" leaders had forecast a powerful message would be delivered.

Of course, we are now inclined to think only of the immediate perpetrators--of the most gruesome thing we could do to them. Many will think that is the death penalty. I prefer thinking of them living out their days in prison, reviled by all of humanity and, even, their own fellow inmates. Never knowing when one of their neighbors might decide to exact revenge of his own.

But more important to me than the punishment of these two individuals is understanding why this kind of thing, so long deemed improbable, now could happen. What in our nation has changed that would propel these misguided and very sick individuals to do such a horrendous thing to innocent people and, especially, to innocent children and to believe that they were doing the country a favor.

It is extremely important that we pay close attention to the ties the individuals concerned have with the militia and patriot movements and other extremist right-wing organizations.

Ground Zero News has been publishing information on these phenomena for the past year. We have become so concerned with what they represent that we have joined with the Northwest Coalition Against Malicious Harassment, a major organization involved in the tracking of groups like these. You will find an article from the Northwest Coalition on page 10 in this issue on that very subject.

Not all members of Militia units and Patriot groups are motivated by the same things. While there are common

threads, it would be unfair to broadly state that all such followers support all of the agendas involved. The threads, however, have become so entangled that it is hard to separate them.

Endemic to these movements is a hate of government--mostly Federal, but not limited to that level. Most believe the federal government is the enemy. Many of the supporters evolved from anti-tax groups of the sixties and seventies. The overwhelming majority believe that it is essential they arm themselves for an inevitable defense from an assault by the federal government. All are States Rightists--the philosophy that was used to fight integration in the fifties and sixties.

Most, not all, Patriots and militia members are white and male; many are white supremacists, anti-semitic, anti-gay and highly intolerant of all but a narrow definition of acceptability. They are anti-environmentalist, anti-public school and anti-human rights. They believe that the United Nations is the precursor of the much feared "New World Order" that will rob America of its Constitution and its independence. They are nationalists and almost all are Fundamentalist Christians. They count in their membership people who only identify as Fundamentalist Christians to the far extreme of Ku Klux Klan, Aryan Nation, Skinheads and other white supremacist groups.

A few years ago, your run of the mill Fundamentalist Christian would have had nothing to do with most of the extremes on the right, such as the very hateful, exclusionary, anti-semitic and racist Christian Identity Movement. Today, they are sitting at the same table, planning strategy, working together toward the accomplishment of a political agenda that is now driving some fundamentalist leaders beyond what was acceptable and prudent a few years ago.

Individuals like those who caused the tragedy in Oklahoma City are driven by the empowerment they are feeling from this unholy coalition and the words of hate and intolerance that is music to their ears. The only surprise to me is that this is the first of such events. I am positive it will not be the last. There is no doubt in my mind that we are in for a long siege from domestic terrorism from the right with an agenda of hate to promote.

Domestic terrorism so ideologically and hatefully driven will not stop here. History tells us it will get worse. It is the key and most significant factor that is challenging the very existence of our Constitution. The threat is even more real when we hear from militia groups in Michigan that they have 30,000 armed and trained members waiting and that there are 2,000 of the same in little ole Colorado Springs. It is not difficult to extrapolate that there may be hundreds of thousands of potential terrorists out there "armed and waiting."

Franklin Whitworth

NATIONAL EMPOWERMENT TELEVISION

I read with interest the Paul M. Weyrich commentary in the Colorado Springs Gazette Telegraph ("Let Springs cable viewers plug into NET" Sunday, April 9, 1995) lamenting the non-inclusion of the National Empowerment Network as a part of local cable programming. He presents this network as some great savior of the nation.

In truth, NET was founded as and is a propaganda tool of the Christian Coalition and the Radical Right. Weyrich himself is the father of the modern radical right movement. A founder of the Council for National Policy, the Radical Right fundamentalist board of directors that today has the likes of Ollie North and Jerry Falwell sitting on it, Weyrich founded NET with the unabashed purpose of imposing the will of the Council on America. The Council is so secret that we are not even sure who sits on it at any time but it includes the likes of Weyrich, Pat Robertson and other right wing leaders.

While NET hides its political agenda to some extent unlike CBN, its purpose is similar. It presents news and discusses issues of the day in a way designed to influence their outcome. It is a grassroots lobbying tool with a purpose of stirring up a significant number of voters to respond on specific issues of importance to the radical right.

Weyrich, himself, is connected in many directions, including with the extremely conservative Heritage Foundation, as mentioned, the CNC, The Christian Coalition, and other domestic organizations. He is also very involved in spreading the radical right agenda in Eastern Europe and Russia. Strong indications are that he has made heavy use of the old Nazi network in that area and this is lent credence by the fact that one of his main emissaries there has been former Nazi criminal, Laszlo Paztor, and with Josef Strauss of Bavaria, who was active with an organization of unrepentant Nazis after World War II. During and after Weyrich's association with the Heritage Foundation as its president, that organization is reported to have had continuing association with the Ku Klux Klan and Klansmen and has supported several of their activities. These activities included the 1974 Klan backed Kanawha County Schools book protest movement--a movement that sought to ban books that dealt with African culture or that were by Blacks. Among other principals in the Heritage Foundation during Weyrich's tenure was Roger Pearson, who organized the Northern League, a Northern European Nazi Movement in 1965. Pearson was editor of a Heritage monthly review.

It is obvious that NET is but another tool designed to impose the agenda of the radical right on America. Local cable programmers are right in choosing not to carry it. Let those who wish to see it pick it up through satellite. Otherwise, if the local cable company ultimately bows to the pressure it is surely feeling since the Weyrich commentary and chooses to offer this channel, it should be done so only as an elective channel that is selected and paid for by the subscriber as a premium channel.

Franklin Whitworth



Weyrich: Casting his NET

WHO ARE YOU??

GROUND ZERO WANTS (AND NEEDS) TO KNOW! Though we enjoy the membership, support and involvement of many wonderful individuals, we realize that some people: a) don't know why Ground Zero exists; b) don't think the work we do reflects their interests or goals; and/or c) aren't aware that there are many ways they can make a difference in the quality of our lives as lesbian, gay, bisexual and transgendered citizens. In order for **Ground Zero** to truly reflect the diversity within our community, **WE NEED TO HEAR FROM EACH AND EVERY PERSON** who is either part of our community or who believes in our freedom to live and love without fear, discrimination or harassment. **YOUR VOICE MATTERS AND YOU MATTER.** So please, take a few moments to complete and return this survey. Thanks! --Susan Swern, GZ Membership Coordinator

TOP 6 REASONS TO FILL OUT THIS SURVEY:

1. Ground Zero's work should reflect your interests and experience.
2. The Radical Right thinks we're all perverts, pedophiles and not significant.
3. I promised our Board people would care enough to respond.
4. We can use your answers when you sign up with GZ's new dating service (just kidding)!
5. It's easier and takes less time than doing a crossword puzzle.
6. You'll get a free ticket to see Armistead Maupin in the Springs during his July appearance.

RETURNING SURVEY: MAIL: SUSAN SWERN, MEMBERSHIP, GROUND ZERO, P.O. BOX 1982, COLORADO SPRINGS, CO 80901 OR FAX @ (719) 635-6106

GROUND ZERO'S "WHO ARE YOU?" SURVEY

(Optional but fully confidential) NAME: _____ DAY PHONE: _____ EVENING PHONE: _____
ADDRESS: _____ CITY: _____ STATE: _____ ZIP: _____

Please answer all questions. If an answer does not fit your circumstance, feel free to write down your response next to that question.

(Abbreviations: G/L/B/T=gay, lesbian, bisexual and transgendered; GZ=Ground Zero; PPGLCC=Pikes Peak Gay & Lesbian Community Center)

1. ☐ Male ☐ Female Age: _____
2. ☐ Lesbian ☐ Gay ☐ Bisexual ☐ Transgendered ☐ Non-gay
3. Religious affiliation: ☐ Christian ☐ Jewish ☐ Eastern ☐ Non-denominational ☐ Atheist ☐ Pagan ☐ Other: _____
4. Are you registered to vote? ☐ Yes ☐ No Did you vote in the last Presidential election? ☐ Yes ☐ No
5. Relationship status: ☐ Not involved ☐ Dating one person ☐ Dating several people ☐ Committed relationship ☐ Married
6. Living arrangements: ☐ Live alone ☐ Live with roommate(s) ☐ Live with children ☐ Live with significant other
7. Children (biological or legally adopted): ☐ Yes ☐ No If "Yes": Age(s): _____ Live with you now?: ☐ Yes ☐ No
8. If applicable, check all individuals you are "out" to now: ☐ coworker/s ☐ supervisor/s ☐ parent/s ☐ sibling/s ☐ child/children ☐ roommate/s ☐ other relative/s ☐ friend/s ☐ other student/s ☐ other military personnel ☐ no one
9. Work Status: ☐ Self-employed ☐ Part-time employee ☐ Full-time employee ☐ Unemployed
10. Are you currently: ☐ Student ☐ Active Military
11. Education (check highest level completed): ☐ High School ☐ Undergraduate School ☐ Vocational/Trade School ☐ Graduate School
12. Check all that apply: ☐ Current GZ Member ☐ Former GZ Member ☐ Current GZ Volunteer ☐ Former GZ Volunteer ☐ Current GZ Board Member ☐ Former GZ Board Member
13. Did you attend any Ground Zero sponsored or cosponsored events in 1994? ☐ Yes ☐ No
14. Do you regularly read:

GROUND ZERO NEWS ☐ Yes ☐ No
NEW PHAZES ☐ Yes ☐ No
CITIZENS PROJECT'S FREEDOM WATCH ☐ Yes ☐ No
 Other G/L/B/T newspapers, newsletters, magazines, etc. ☐ Yes ☐ No

PPGLCC's COMMUNITY VISIONS? ☐ Yes ☐ No
THE INDEPENDENT ☐ Yes ☐ No
15. Do you receive *Ground Zero News* via: ☐ Ground Zero office ☐ Mail ☐ Distribution point (specify where: _____)
16. How well do you think Ground Zero does in the following areas? [1=Very Well 2=Fair 3=Poor 4=Don't know]

☐ Educates G/L/B/T community about G/L/B/T issues ☐ Builds networks and coalitions with other organizations ☐ Provides information and referrals ☐ Coordinates speakers bureau on G/L/B/T topics ☐ Represents my general views on issues of concern to me ☐ Challenges myths about G/L/B/T people and their lives ☐ Protests discrimination, violence and civil rights violations on the basis of sexual orientation ☐ Projects a positive image of the G/L/B/T community to the public at large	☐ Educates the general public about G/L/B/T issues ☐ Issues press releases and published information on G/L/B/T issues ☐ Maintains an active, knowledgeable staffed office ☐ Provides an opportunity to meet other G/L/B/T people ☐ Speaks out on issues I don't feel comfortable publicizing myself ☐ Sponsors interesting or worthwhile events
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17. Which of the following areas would you like to see Ground Zero do more of, continue or discontinue its efforts?

Speakers bureau: ☐ more of ☐ same ☐ discontinue Town meetings: ☐ more of ☐ same ☐ discontinue Workshops: ☐ more of ☐ same ☐ discontinue Special events: ☐ more of ☐ same ☐ discontinue Guest speakers: ☐ more of ☐ same ☐ discontinue Work with other groups: ☐ more of ☐ same ☐ discontinue	Rallies/Demonstrations: ☐ more of ☐ same ☐ discontinue Pamphlets: ☐ more of ☐ same ☐ discontinue Newsletter: ☐ more of ☐ same ☐ discontinue Radio/TV: ☐ more of ☐ same ☐ discontinue Direct mail: ☐ more of ☐ same ☐ discontinue Membership Outreach: ☐ more of ☐ same ☐ discontinue
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18. How important are the following to you? [1=Very important 2=Important 3=Not important 4=Don't know]

☐ Countering the myths and lies about G/L/B/T's ☐ Freedom to show affection in public without fear ☐ Freedom to participate openly in the political process ☐ Freedom from verbal/written harassment because of sexual orientation ☐ Freedom from discrimination in housing, employment or public accommodations because of sexual orientation ☐ The right to obtain domestic partner rights (i.e., legal marriage) ☐ The right to serve openly in the military ☐ The right to obtain medical services, insurance coverage, housing and employment regardless of HIV/AIDS status	☐ Freedom from the physical violence or vandalism of hate crimes ☐ Freedom to be in the closet to whomever one chooses ☐ Freedom to express one's sexuality openly as a G/L/B/T person ☐ Freedom from violence, harassment or discrimination based on HIV/AIDS status ☐ The right to obtain partner benefits (i.e., insurance, tax savings) ☐ The right to adopt/keep a child without regard to one's sexual orientation
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19. Are you interested in getting more involved with Ground Zero's activities? ☐ Yes ☐ No
 If "No", please specify why not: ☐ No time ☐ No money ☐ Don't care ☐ Other _____
 If "Yes", please check all areas of interest and make sure you complete your name, address and phone number information above or call the GZ office at 635-6086.

☐ Volunteer (specific project or ongoing) ☐ Membership/Financial Support ☐ Grantwriting ☐ Consultation (i.e., legal, fundraising, etc.) ☐ <i>GROUND ZERO NEWS</i> (i.e., articles, photos, etc.)	☐ Board of Directors or Advisory Board ☐ In-kind donation (i.e., furniture, fundraising items, gift certificates, etc.) ☐ Speakers Bureau ☐ Attending a town meeting to discuss Ground Zero's purpose and direction ☐ Distribution site for <i>GROUND ZERO NEWS</i>
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Please feel free to attach additional pages to express anything else you would like us to know. **THANK YOU FOR YOUR TIME AND EFFORT!!!**

LAMBDA LEGAL DEFENSE UPDATE ON HAWAII MARRIAGE ISSUE

In May 1993, the Hawaii supreme Court ruled that the State's refusal to issue marriage licenses to same-sex couples under the Hawaii marriage law presumptively violates the state constitutional guarantee of equal protection. *Baehr v. Lewin*, 852 P.2d 44, 58, 68 (Haw. 1993). The Court held that the "different-sex restriction" on marital choice constitutes unconstitutional sex discrimination, much as the analogous "same-race restriction" prevalent just a generation ago constituted unconstitutional discrimination based on race. Unless the State can show a "compelling" reason why it should be allowed to continue discriminating, it will have to stop. The case is now back in the trial court, where any justifications the State comes up with must undergo strict-scrutiny review.

The State's attorneys have alleged a variety of compelling interests and claimed that the means furthering those interests are narrowly tailored. My co-counsel, Daniel R. Foley of Honolulu, and I are hopeful that we will be able to defeat these allegations on remand. The Hawaii Supreme Court is likely to follow through on its earlier holding, and will probably thus uphold a trial court decision ending the "different-sex restriction" on marriage. Equal marriage rights for same-sex couples would then be a reality in the Nations fiftieth state.

Many same-sex couples in and out of Hawaii are likely to take advantage of what would be a landmark victory. The great majority of those who travel to Hawaii to marry will return to their homes in the rest of the country expecting full legal nationwide recognition of their marriage unions. Despite a powerful cluster of expectations, logistics, rights, constitutional obligations, and federalist imperatives, there will likely be a backlash at both the federal and state level, possibly in almost every state. These questions are likely to arise: Will these people's validly-contracted marriages be recognized by their home states and the federal government, and will the benefits and responsibilities that marriage entails be available and enforceable in other jurisdictions for people married in Hawaii?

We at Lambda believe that the correct answer to these questions is "Yes." To support that answer, common sense and people's general intuitions both back us up and are there for us to tap into: marriage is marriage; it's a fundamental right; if you're married, you're married; this is one country, and you don't get a marriage visa when you cross a state border. However, we also know that, as always, lesbians and gay men will have to fight against the tendency of some in politics and the judiciary to create a "gay exception" to even the clearest principle of constitutional law or fairness. Throughout the country, we must now undertake the public education, political organizing, and just plain asking people and groups for support, while preparing, too, for the litigation and political backlash that will follow.

PARALLELS BETWEEN PROPOSED LAWS AGAINST SAME-SEX COUPLES'

MARRIAGES AND THE PROHIBITIONS OF A GENERATION AGO AGAINST INTERRACIAL MARRIAGE This is the law imposing a "same-race restriction" on marriage struck down (only twenty-seven years ago!) by the U.S. Supreme court in *Loving v. Virginia*, 388 U.S. 1 (1967): V. Code Ann. Section 20-57: "All marriages between a white person and a colored person shall be absolutely void without any decree of divorce of (sic) other legal process." Notice how closely it resembles the equally offensive and unconstitutional bill imposing a "different-sex restriction" on marriage, now under consideration in south Dakota: "Any marriage between persons of the same gender is null and void from the beginning."

In *Loving*, a black woman and a white man were criminally convicted for violating Virginia's miscegenation law, which imposed a "same-race restriction" on marriage. Exiling (!) the Lovings from their home state for twenty-five years and declaring their marriage "void," the trial judge



Betty Lynn Mahaffy and Lynn Boudreau chose a formal wedding in 1994, officiated by an ordained minister and in Shove Chapel at Colorado college. The minister observed that while this union may not be recognized by the state, he was sure that it was by God. Gays believe that licensing is a civil matter and religions should decide individually if they would permit same in their churches

stated: "Almighty God Created the races white, black, yellow, malay, and red, and he placed them on separate continents.[.] The fact that he separated the races shows that he did not intend for the races to mix." The Supreme Court struck down this "same-race restriction" on marital choice as a "measure [] designed to maintain White Supremacy," in much the same way (sic) as the "different-sex restriction" deprives gay people of a basic human right and brands them as inferior, second-class citizens.

People today forget how the language now being used against gay people's equal human dignity and right to share in the rights and responsibilities of marriage. The decision of whether and whom to marry should be left to the couple, not the State.

In a Separate document, Lambda further explores the whole question of GAY MARRIAGE

Thanks to a historic court case now underway in Hawaii, lesbians and gay men may be on the verge of winning the right to marry—a basic right still denied then in all fifty states. In the past, other people were refused the right to marry—for example, because of their race—until the law was changed to end this denial of basic human right. Like non-gay people, gay people need and want the right to marry.

Even once gay men and lesbians finally win this fundamental right—a right central to true equality as well as a long list of important benefits—the battle will not be over. There may be a backlash to try to take away the right to marry, or to say that same-sex couples married in Hawaii are not married in other states. The battle may be a long one, with victories and setbacks over several years. To prepare for the struggle, we must gather true supporters of gay people's equal rights, and ask them to sign on to:

THE MARRIAGE RESOLUTION

Because Marriage is a fundamental right under our Constitution, and because the Constitution guarantees equal protection of the law,

RESOLVED, the state should permit gay and lesbian couples to marry and share fully and equally in the rights and responsibilities of marriage.

WHY DO WE NEED "GAY MARRIAGE?"

We don't; we need marriage. The term "Gay marriage" implies that same-sex couples are asking for rights or privileges that married couples do not have. What we are asking for is our equal right to marry the one we love and care for, just as non-gay Americans do.

ISN'T MARRIAGE TRADITIONALLY DEFINED AS A UNION BETWEEN MEN AND WOMEN?

Yes. But it is not right for the government to prevent gay people from sharing the rights and responsibilities of marriage. What should matter is not the gender or race of those marrying, but their commitment. After all, at different times marriages were

ISN'T MARRIAGE REALLY ABOUT PROCREATION?

No. Many non-gay people marry, and cannot or do not have children. And many gay men and lesbians do have children, but are so far denied the right to raise those children within a marital relationship. Legally and in reality, marriage is best understood as a relationship of emotional and financial interdependence between two people who make a public commitment. Many of them - gay or non-gay - wish to be parents; many others do not. The choice belongs to the couple, not the state.

DO ALL LESBIANS AND GAY MEN WANT THE RIGHT TO MARRY?

No, gay people are as diverse as non-gay people; many would not choose to marry even if they could. However, virtually all gay people want the right to decide for themselves whether and whom to marry, just as non-gay people do.

DON'T SOME RELIGIONS OPPOSE LESBIAN AND GAY RELATIONSHIPS?

Yes, but this is not a fight to force any religious institution to perform or extend religious recognition to any marriages it doesn't want to. This is about the right to the civil marriage license issued by the state. Just as the state should not interfere with religious ceremonies one way or the other, so religious groups should not control who gets a civil marriage license. Of course, many lesbians and gay men are active in their respective religions, many of which do recognize and support their loving unions and commitments.

ISN'T THIS A BAD TIME TO FIGHT FOR THE RIGHT TO MARRY?

To some, there is never a good time to fight any battle for equal rights. But here we have no choice. In this particular battle, the timeline centers on the lawsuit. When and if the Hawaii Supreme Court hands down a final ruling affirming the right of same-sex couples to marry, many people in Hawaii and elsewhere will get married there. When they return home to other states, the nationwide validity of their legally contracted marriages may be challenged. Although there are powerful legal and practical reasons why a couple's lawful marriage in one state must be recognized throughout the country (this is, after all, one country, and if you're married, you're married), there will undoubtedly be an effort in some states and possible (sic) in the federal government to block this recognition. As always in the struggle for human rights, the outcome will depend in part on how well those committed to equal rights have prepared for the state-by-state and national legal and political battles, beginning now.

Just a generation ago, a similar "same-race" restriction was in place, and state governments denied interracial couples the right to marry. Under slavery, African-Americans were not even permitted to marry at all, which was one of the ways they were legally dehumanized! Today we realize that this was wrong, and the choice of a marriage partner belongs to each man or woman, not the state. The same is true for lesbians and gay men. It's a matter of basic fairness, social responsibility, civic equality, and human dignity.

HOW CAN I HELP?

By getting the word out, educating the public about gay people's right to marry, and becoming part of a broad-based coalition of individuals and groups that support equal marriage rights. Make sure that any organization you belong to or can reach out to, sign on to the Marriage Resolution. By endorsing the Marriage Resolution, you are telling politicians, judges, and others that it is time to end this discrimination against lesbians and gay men throughout the United States.

WHAT ABOUT DOMESTIC PARTNERSHIP?

In certain cities, municipalities, and companies there is limited recognition of relationships between unmarried partners, including same-sex couples. The benefits and responsibilities of such "domestic partnerships" vary considerably. However, no domestic partnership plan can confer the same set of benefits and responsibilities that marriage does. Domestic partnership is of limited help to some unmarried couples, but is no substitute for the equal right to marry.

WHAT'S HAPPENING IN HAWAII? (ED. NOTE. THAT IS FULLY DISCUSSED ABOVE. WE WILL NOT REPEAT HERE.)

BREAKING THE SURFACE



GREG LOUGANIS with Eric Marcus

By Franklin Whitworth
Breaking the Surface, Greg Louganis' much discussed autobiography (written with Eric Marcus, Random House, New York, 1995), broke onto the conscience of America a few months ago. What most gays and lesbians knew through the grapevine was confirmed, Greg is gay. What was not known is that Greg is also HIV Positive, having progressed to AIDS and that he was thus when he stunned the world with his diving prowess in the 1988 Olympic Games in Seoul.

The revelations of this book have been made more controversial by Greg admitting that he was deeply concerned about the ramifications of his cut skull, injured in a dive at the Olympics, and the possibility that someone else might have been infected. This is viewed as highly unlikely.

Yet, with all the dramatics of the situation; with all the notoriety of his celebrity status, in its final analysis, this autobiography is but one of hundreds of stories, many going forever untold, that are being lived by gays and lesbians around the world every day. While complicated by his public aura, it is not that unique a story. It is a tale of fear of exposure, self-loathing and self-doubt. It is the tale of a young boy attempt-

ing to deal with his own developing sexuality and sexual confusion without any of the aids most heterosexual children have: role models, positive reinforcement, acceptance, love, non-judgmental counseling and understanding ears, and friends with whom to share. It is the tale of remarkable achievement in the face of great adversity. It is a tale made more valuable by its telling and by its being told by this well-known and respected man.

Greg was blessed with a natural talent—a talent that led him to early successes in acrobatics, acrobatic dancing and diving. His successes helped to insulate and protect him from his perceived failures, his inability to read well and the taunts he suffered at the hands of his peers because he was different. Different not just because he was of mixed ethnicities and not because he was an orphan. Rather, because he acted different, he felt different, he appeared different.

Because many of us have lived Greg's story—at least the part about repressed and confused sexuality, guilt, etc.—and have gone beyond, it is well that we read accounts such as Greg's in order that we not forget what those who follow us are going through and will go through. We must remember that pain—that loneli-

ness—that hopelessness—when we felt worthless—when many of us saw death as the only out and courted suicide. We must remember and be ready to help those living these horrors forced on them by an intolerant society.

As important as reading this book is to those of us who have already traveled the journey, it is even more so for those who have not reached its end. Identifying with someone like Greg Louganis, knowing that he lived the same emotions and feelings that they are living and that they are not alone is very important. And, having traveled the road of seeming despair with him, to arrive at what seems like the end to discover that there is a way out and that there is more to life. Greg's rebirth, his coming out, probably saved his life. It surely made his life worth living.

With all his successes, Greg could not find happiness and self-value until he accepted who he was. It was a process that once reached, propelled Greg rapidly into a whole new and wonderful future, however long that is. His coming out started essentially with taking the role of a person with AIDS in an off-broadway show. Quickly following this was his decision to write his autobiography (not an easy decision—having to face a lifetime of unhappiness), that proved to be the catharsis he needed. The news spread fast and for the first time in his life, the word gay was attached to him in print.

Yet two events really brought home to Greg that he was not alone, that he was not worthless, that he had a community of friends. The first was his appearance at the 1994 Gay Games in New York, where he was totally accepted and made aware of all the love the gay community could exhibit when he declared that it was great to be gay and it was great to be out to the tens of thousands gathered there. He came for one day and stayed for the whole event, taking on the job of announcing.

But Greg was not satisfied. He had a life

of denial to make up for; he wanted to do something for his new friends. He thus attended an Olympic Committee ceremony to honor him with the prestigious Robert Kane Award, where he declared his gayness, talked about it; where he talked about the Olympic ethic and where he joined those who sought removal from bigoted Cobb County of any Olympic games and ceremonies. Many had worked toward that goal and with Greg's help, shortly thereafter, the Olympic Committee in Atlanta did so, telling the world that the type of hate and discrimination exhibited in Cobb County was unacceptable.

I sincerely hope that many will read this book, both from the gay and non-gay communities. But more than that, I hope that Greg does what I think he will. He spent a lifetime of setting goals and achieving them. He now needs to set another goal. None of us know how long we have left, whether we have been infected by HIV or not. Greg, because of his fame, because of his justly earned awards and because of his accomplishments, can now serve that community he so long sought to join and who so warmly welcomed him when he did.

First, he can help to educate the public on the subject of HIV/AIDS. By personalizing it, he can help to develop understanding and a desire to know what HIV is all about. He can help bring home to the public the dangers that exist to all from the spread of this disease and he can help in the process of educating on the absolute need for safe sex.

But even beyond this, Greg has the opportunity to reach out to the gay and lesbian youth of the world; to tell them his story; to give them hope and to make them feel loved and wanted. He is that rare bird in the gay and lesbian community—a positive role model who is already known and admired; who is out and who is willing to speak out and be counted.

Welcome out Greg!!

Photo Credits: Upper Left-Annie Leibowitz
Below-Kris Strother



Greg with Ryan Luke, named after Ryan White and Lukas Haas, who played Ryan in *The Ryan White Story*

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GROUND ZERO NEWS

needs

volunteers to review books, cover the arts and theatre community, to report on community activities, help with distribution, etc. We would also like to find a political cartoonist and someone who would like to write a regular column with a humorous/satirical view of events. Call 635-6086

MAY 95 Ground Zero News P. 5

A
MESSAGE FROM
REV. NORI ROST
Pastor
**The Pikes Peak Metropolitan
Community Church**

Last month Pikes Peak MCC had the privilege and honor of participating in the 76th annual Easter Sunrise Service at Garden of the Gods. The service is produced by the Colorado Springs Evangelical Association and is coordinated by a different church each year. This year's coordinator was New Life church, pastored by Rev. Ted Haggard. When we received the invitation for our choir to participate with other choirs from local churches, we wondered if they knew who we were. We decided that even if they didn't know, God did and we enthusiastically said yes.

What resulted was nothing less than a miracle. Twelve of our choir members met regularly with the other choirs under the direction of Ross Parsley, New Life Music Director, to sing, pray and share our faith. After we had already said yes, they did figure out who we were, but were very gracious to our choir members and never once snubbed us in any way. If, indeed, there were members from various churches who left the choir in protest, (as stated in an article in the Gazette Telegraph on Monday, April 17) our choir

was not made aware of it.

And when Easter Sunday dawned clear and bright, 11 members of our choir joined the 58 voice choir to sing in the celebration of the Resurrection of our Lord.

It was a beautiful service and as I looked around at the thousands of people there, I realized that this is what heaven will be like. A place where denominational differences are put aside as we all gather to worship Jesus Christ. A place where the focus is not on our differences but on our similarities. A place where bigotry and hatred—from any faction—are not glorified but where the name of Jesus Christ is lifted high.

I don't know if we'll ever be asked to participate in future Easter Sunrise Services. I hope we will, but I know that ignorance in the religious community can take a long time to overcome. But I do know that a bridge has begun to be built over the chasm of prejudice and fear (felt by both sides). And this bridge wasn't started by Pikes Peak MCC, it was started by New Life church, unwittingly or not. And as they have begun to reach out to us, so we have begun to reach out to them and my prayer is that someday, the two sides will meet in the middle. I know it can happen; I saw a preview of it on Easter Sunday in the cold, bright hours of dawn. Christ is risen! He is risen indeed!

Continued from Pg 1 Armstrong

Certain sources have indicated that Armstrong, not particularly identified with Colorado Springs other than with Colorado for Family Values, chose that site for his honorary degree to avoid the potential protest at the Boulder commencement.

When will the University of Colorado administration and Board of Regents respond and be sensitive to the needs of Gay and Lesbian students, faculty and staff?

Chancellor Linda Bunnell Shade Colorado Springs 719-593-3436
Professor John Miller is Professor of Spanish at the University of Colorado, Colorado Springs. He is also one of the complainants on the suit to overturn Amendment 2 currently before the United States Supreme Court.

Ex-Senator Armstrong's Letter is Reprinted on Page 14

REMEMBERING THE HOLOCAUST
Sixth Annual Holocaust Commemoration at Colorado College

Candlelighting, Poetry and Musical Selections
including

The Fugue of Death

by
Paul Celan

and
Songs From Concentration Camps

Galit Gottlieb, soprano
Cantor, Temple Sinai, Denver

Ofar Ben-Amots, piano
Assistant Professor of Music, Colorado College

Reflections On The Holocaust

Renée Rabinowitz
Child of Survivors
Legal Counsel, Colorado College

Wednesday, May 3, 1995

7:00 p.m.

Packard Hall

The Colorado College

Auschwitz Ponar Babi Yar Maidanek Birkenau Kovno Jendowska Theresienstadt Treblinka Ponor

fridays are for you

There's only one place to be on Friday's from six to eight p.m.—it's at the Hide and Seek. No place in town has entertainment to match that at the H&S during Friday Happy Hours.

A varying size ensemble gathers during those hours to entertain an enthusiastic crowd who have assembled especially to hear them. Bobby leads the ensemble, both playing the piano and vocalizing. Bruce adds bass guitar and a harmonizing voice. The core group is rounded out by drums played by Ricky.

Bobby and Bruce play in their own

respective venues during the week and are most often seen at Iron Springs Chateau. Both bring an amazing range of musical talent to the stage, from comedy and ragtime to blues

and rock, from classical to the greatest music from musical theatre. Bobby's treatment of standard blues favorites are among the favorites, especially with this writer (despite the fact that he has failed to learn "Love Me Like A Man" after numerous requests), but whatever your preference, he's just about bound to hit on it during the two hour performance.

The trio responds to requests often—and often ignores them—and is quite unpredictable as to what direction its next song will take you. In one recent session, the audience was rapidly transported on a musical journey that included Scott Joplin ragtime, *Cabaret*, *Mister Bojangles* and a near brilliant rendition of *Liebertraum*. After a short break, a fun version of *Under The Boardwalk* was followed with asuccession of musical renderings including *Anything Goes*, *God Bless the Child*,

Tennessee Waltz, *Honeysuckle Rose*, *Route 66*, closing with *Wind Beneath My Wings*

Of course, singalong favorites are mixed liberally into the show, especially as the evening progresses along with the consumption of available libations. It also not unusual for guest performers to step up to the mike, bringing even greater variety to the already diverse show. Many of these performers are recognized entertainers in their own rights and many may often be seen at Iron Springs Chateau and other venues around town.

For quality, variety and just plain fun, it's hard, if not downright impossible, to beat the entertainment fare at the Hide and Seek early

Friday evenings. It is certainly a great way to start the weekend. Follow happy hour with dinner in the Colorado Grill, where reasonable prices combine with really well prepared light meals and dinners until 9 pm with service (and further entertainment) provided by the incomparable Albert (Misty McCrae).

The Hide and Seek Complex is located at 512 W. Colorado Ave. It includes a Disco, Western Bar, Game Room, Underage Dance Bar and Restaurant. The Club is open daily from 10:30 a.m. to 2 a.m. Bartenders Mark, Todd, David and Jim are ready to serve.

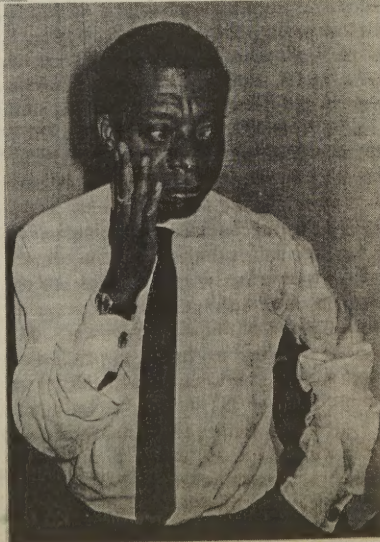


HISTORICALLY GAY



Florence Nightingale, left, was born into comfortable means in 1820 in Florence, Italy. Desiring to do something significant with her life, she studied medicine and nursing, devoting herself to service to the military in the Crimean War and other campaigns. She is credited with founding the discipline of Nursing and was the first woman ever to receive the British government's "Legion of Merit." She died in 1910 after a lifetime that greatly forwarded recognition of women's rights.

Born in 1924 in Harlem, James Baldwin, right, rose above what he called "the stigma of being a Negro," to contribute greatly to the literature of the nation and to erasing the false stereotypes applied to Black Americans by a white dominated society. Throughout the 1960's he was a leading spokesman for the civil rights movement--though he disavowed such a title. The key to Baldwin's life and work--his continuing influence on the struggle not merely to be gay, or black, but to be human.



HOMOSEXUALITY AND THE BIBLE

by: Samuel Dean Behrens

Final of a Five Part Series
Special to Ground Zero News

Political vs. Spiritual

I have been trying to resolve a question that has continued to plague me for in regards to my personal response to being a gay male living in the United States of America in the 1990's while simultaneously being a Spirit-filled, child of God and a joint-heir with Jesus Christ. This question was recently renewed when I read a Reuter news release concerning the Interfaith Alliance, a group of religious leaders who will seek to arouse its congregations to make their political views known.

Concerned about the radical fundamentalists influence on the Republican-led Congress, Rev. Herb Valentine, formerly the the highest elected official of the U. S. Presbyterian Church, stated: "Reflecting on the first hundred days, there was very little of the Jewish and Christian values of brotherly love. As religious leaders, we can no longer allow these religious extremists with a political agenda to push that agenda in God's name. Rabbi Arthur Hertzberg added, "The Christian Coalition is morally and religiously wrong.

The question of how I should respond as a political citizen and as a spiritual Christian has many forms, which adds to the confusion. Let me give you a few examples. 1) Shouldn't the purpose of weekly Church, Mass and Temple services be to **just simply** study the Bible and Torah? 2) Isn't the only thing that really matters is a person's salvation, his personal relationship with God? 3) If a Christian or Catholic or Jew mentions gay rights, isn't that becoming too "political"? 4) How does changing a homophobic or sexist culture be considered "spiritual"? 5) Are Christians, Catholics and Jews becoming too political when they talk about **justice-doing**? The salvation of souls, generally thought to be purely "spiritual" even gets caught up in the fray. Some argue that getting people to come to a saving knowledge of Jesus Christ would definitely be considered "spiritual". Yet, Dr. Ralph Blair, founder of Evangelicals Concerned, states that "Doctrinally sick evangelism holds recruitment as its goal, **obsesses more about the next world** than this and focuses on personal gain (including salvation) than on the welfare of others." In James 2:14-17 the author states the same idea with the full weight of inspiration by the Holy Spirit.

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him,

"Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accomplished by action, is dead.

The context in which the author of James places this proof-of-faith-by-action is in the daily ministrations to the physical needs of others. He places the very spiritual matter of 'salvation faith' smack-dab in the middle of doing what is right to your neighbor! In fact, the very spiritual concept of 'righteousness' is simply defined as "doing what is right"! In verse eight of this same chapter, the author of James makes the same comment: *If you really keep the royal law found in Scripture, "Love your neighbor as yourself", you are doing right.*

The author makes emphatic the importance of tying together the vertical relationship of created-to-creator with the horizontal relationship of neighbor-to-neighbor. In verse 19 he goes on to say that simply believing in God is not enough for salvation! *You believe that there is one God. Good! Even the demons believe that and shudder.*

This obsession with over emphasizing the vertical relationship with God, to the exclusion of the horizontal relationships with our neighbors becomes cultic when placed in the light of scripture. Jesus Christ pronounced this inter-locked, vertical-horizontal-salvation in the two commandments found in Mark 13: 30,31. *"Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "Love your neighbor as yourself." There is no commandment greater than these."*

In these two sentences Jesus Christ inextricably linked the vertical and the horizontal together. This was repeated in Luke 10:25-37 when Jesus was asked by an expert in the law on how one inherited eternal life. Jesus verified the above two commandments. When pressed to define 'neighbor', Jesus further confounded the religious leaders by telling the parable of the Good Samaritan, which, to the Jewish ears of that day, was an oxymoron!

In that day, the Samaritans were considered beasts, nothing but dogs! So when Christ lauded and praised the Samaritan for his merciful deeds, he turned the "salvation by legalism" crowd on its self-righteous ear! That same "apparent" paradox is true today when the fundamentalist churches hear the oxymoronic terms such as Christian Lesbian, Spirit-filled Homosexual, Transgendered Pentecostal or Evangelical Gay!

The Rev. Martin Luther King, Jr.

when addressing The Fellowship of the Concerned in 1961 reminded his audience of the early Christian martyrs. "The early Christians practiced civil disobedience in a superb manner, to a point where they were willing to be thrown to the lions. They were willing to face all kinds of suffering in order to stand up for what they knew was right even though they knew it was against the laws of the Roman Empire." In the book, Taking a Chance on God (page 88), John McNeill quotes Edward Schillebeeckx, the eminent Catholic theologian, concerning the political ramifications of experiencing Jesus as Lord. "

Christians may not be party to a political system in which structural or personal compulsion sacrifices the

shattered his brain. When asked why they shot him the way they did, the assailants said, "So the faggot could feel every bullet." Dr. White also related the story of a sixteen year old boy in Louisiana who committed suicide just because he realized that he was gay. The question that I have to ask myself is this, "Can I sit back and do nothing to stop the oppression and injustice heaped upon my gay sisters and brothers and still call myself, Christian?"

It is here that the words of Peggy Campolo, the wife of Evangelist Tony Campolo, come back to me. She shared with us how God found her as she kept a vigil, caring for her terminally ill neighbor, Helen. "That day, I learned how God is revealed to us through relationships with those who

...The question I have to ask myself is this, "Can I sit back and do nothing to stop the oppression and injustice heaped upon my gay sisters and brothers and still call myself Christian?"...

weaker, and injustice becomes a permanent state. **Christianity is concerned with the progressive liberation of all humanity.**"(emphasis mine)

Maybe the Pope should start listening to his own theologians . . . just a thought. Isaiah the Prophet spoke of Christ the Messiah in chapter 28: 16 and 17. *"See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed. I will make justice the measuring line and righteousness the plumb line."* Psalms 82:2 states plainly: *"Defend the cause of the weak and fatherless, maintain the rights of the poor and oppressed."* Yet, this is the exact opposite of what we see in America today!

Jack Hampton, a Dallas, Texas judge stated in 1989: "I put prostitutes and queers at the same level and I'd be hard-put to give somebody life for killing a prostitute." A 1992 reggae hit "Boom Bye Bye" by Buju Banton states: "Faggots have to run, or get a bullet in the head . . . Two men necking, lying in a bed. Hugging each other, and caressing one another's legs. Get an automatic or an Uzi instead."

Dr. Mel White tells the story of how a gay man was dragged to a secluded spot in Texas, was shot twenty seven times before the twenty-eighth bullet

are in need or oppressed. We do stand with God **when we work for those who suffer.** Those who suffer, or are in need, or are oppressed become my neighbor! In the book, Is The Homosexual My Neighbor?, the authors state: "It is interesting to note that Jesus did not confine the concept of 'neighbor' by geographical closeness, or by race, or by religion, but only by need." So, when we work for those who suffer, are we fulfilling the royal commandments of Christ or are we being "too political"?

Was Moses too political by leading the Israelites out of bondage in Egypt? Were the early Christian martyrs too political when they were burned for refusing to obey Roman law? Was Abraham Lincoln too political when he freed the slaves in America? Was Rev. Martin Luther King too political when he stood against the racist lynchings in the South? Are Christians, Catholics and Jews becoming too political when they emphasize action to correct the injustice done to oppressed lesbians and gays? Or by doing such, does an evangelical Church leader ensure the proper preaching and teaching of salvation by grace? The truth is found in the balance of faith and action, neither of which is to be excluded at the expense of the other!

Samuel Dean Behrens is a former minister with the Assemblies of God. He left the ministry when he realized that he was gay. He has recently graduated from law school. He currently in leadership at W. Hollywood Evangelicals Concerned Bible Study and is a president of Christian Gays and Lesbians for Justice. He volunteers time with Ayuda Legal--Los Angeles County Bar Association, Immigration Project and Lambda Legal Defense and Education Fund. If you would like to join or if you have any questions concerning the Justice Team Samuel can be reached at 7742 Redlands St. #D-1050, Playa del Rey, CA 90293. His telephone # is (310) 822-2183 and his FAX # is (310) 822-1911.

DOBSON CONFERENCE SLAMS GOP RADICAL ATTORNEYS GATHER IN COLORADO SPRINGS

Approximately 568 people attended Focus on the Family's (Focus) "Protecting the Family, Defending the Faith" conference for attorneys and their spouses held in Colorado Springs at the beginning of March.

According to Tom Minnery, Focus' vice president of public policy, the five-day conference had two purposes: to minister to the attendees personally and spiritually, and to inspire them to defend freedom of religion through the courts.

With the exception of Gary Bauer's keynote address, most of the plenary sessions had the tone and consistency of a mass marriage-counseling session. The remainder of the conference featured legal seminars which provided technical information on such matters as suing to stop harmful sex education, defending crisis pregnancy centers, suing abortion clinics for malpractice, and homosexuality and sexual orientation issues.

The most overtly political statements were made by Bauer, president of Family Research Council. At the time of the conference, Bauer was personally preoccupied with lobbying Congress to defeat the nomination of Henry Foster to the position of Surgeon General. Bauer was also lobbying to pass the family tax credit bill, which would provide a tax credit of \$500 for every dependent to "enhance the value of bearing and raising children."

Bauer expressed his concern that Republican leaders, including the Republican candidates for president, are taking advantage of the pro-life movement even as they show their willingness to abandon the abortion issue. He called on conference participants to decide whether their foremost allegiance was to the GOP or to the cause of "family, faith and freedom."

Assuming their dedication to "the cause," Bauer suggested that the only way the pro-life movement will continue to have leverage within the Republican Party is to threaten to form a third party if Republican candidates continue to compromise their agenda.

PRESIDENT DOBSON?

Bauer specifically recommended that James Dobson meet with Dole, Gramm, Gingrich, and other Republican leaders to say that he's losing patience with their lack of commitment to family issues and will be running for the Republican presidential nomination himself. Bauer was certain that the Republican leadership would immediately offer to do whatever it takes to satisfy Dobson so that he won't run. Another pressure technique Bauer proposed was to return fundraising appeals with a note saying they wouldn't give any money to the Republican party until the GOP showed its allegiance to the pro-family agenda. At Bauer's suggestion, Focus on the Family drafted a letter to Republican Party Chairman Haley Barbour to be signed by everyone in attendance.

It is cause for grave concern that Focus on the Family - which usually strives to appear merely conservative - finds the Republican leadership liberal enough to warrant the formation of a third party even further to the right.

When the Righteous Ruled

By Albert J. Menendez and Edd Doerr.

The United States was not always a model of pluralism, religious diversity, and relative religious equality before the law. The nation we take for granted today, in which most (if not all) religions are welcome to participate in the marketplace of ideas and to contribute to the commonweal, was a different place just a few decades ago. Periods in our history reflected very different religious cultures and a high degree of cultural dominance wielded by groups that are the direct antecedents and forebears of today's Religious Right.

During the colonial days, prior to our separation from Britain and proclamation of a new democratic constitutional order with a written Bill Of Rights, religious autocracy prevailed. Most of the colonies had established churches, complete with legal recognition and tax support, preferment for their adherents and dis-

crimination against others. Only Roger Williams' Rhode Island and William Penn's Pennsylvania dissented from this loathsome combination of church and state.

But all colonies retained religious tests for public office, aimed largely at the tiny Roman Catholic minority. Catholics, in fact, could not legally practice their faith or provide religious education to their children in almost all of the colonies.

Jews were also unwanted in most of the colonies. Religious restrictions were maintained in jury selection in the majority of colonies. Even Pennsylvania required jurors to state their belief in a place of divine rewards and punishment.

The newly established national government abolished religious tests for public office with Article VI of the Constitution and proclaimed that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof" with the First Amendment of the Bill of Rights. The provisions were held to apply only to the federal government, so some states, like Massachusetts and Connecticut, maintained their religious establishments well into the nineteenth century. Others retained state religious tests limiting office holding to Protestants. This was true in North Carolina until the 1860s and, theoretically, in New Hampshire until 1946. Some states attempted to restrict public school



teaching positions to Protestants. The struggle for tolerance and equality for all people, irrespective of religious conviction, took many decades to achieve, and the struggle is far from over.

Religiously conservative Protestants waged war on Catholics, Mormons, Jews, and other religious minorities throughout the nineteenth and early twentieth centuries. The Know-Nothing and Nativist movements of the 1840 and 1850s created a reign of terror and violence in many cities. Powerful evangelical church lobbies fought to restrict mail delivery on Sundays, to enforce a rigid economic and cultural adherence to Sunday-closing legislation (the so-called blue laws), lobbied (successfully by the 1920s) for immigration restrictions aimed at countries with large numbers of Jews, Catholics, and Eastern Orthodox Christians. These groups also sought their version of prayer, religious worship, and Bible reading in public schools and promoted textbooks reflecting their world visions and antipathy toward others. Such late-nineteenth-century groups as the National Reform Association and the American Protective Association embodied these political and social values.

The tendentious and yeasty decades from 1910 to 1930 represented a period of intense religious and cultural conflict, as many of the old immigrants of Anglo-Saxon descent and Protestant faith engaged in new movements to guarantee their political hegemony and to restrict the involvement of Catholics, Jews, and religious liberals in the public square. This was the era when school prayer legislation, antievolution laws, and national prohibition were adopted.

Of course, the political and social climate of today has greatly changed from the good old days before civil rights and religious freedom were taken seriously. Since World War II, "liberals," intellectuals, gays, humanists, adherents of alternative religions, vegetarians, environmentalists, and women who seek empowerment - in short, anyone who fails the litmus tests established by certain kinds of religious authoritarians - have now replaced the Catholics, the foreign-born, the Jews, and Blacks as reference points for fear and antipathy by the righteous.

Changes at Robertson Empire

Pat Robertson recently sold his radio news services, Standard News and Zap News. Robertson launched Standard News in 1993

and acquired Zap News in the same year. The news services are owned by Broadcast Equities, Inc., a subsidiary of U.S. Media Corp., which is part of Robertson's Christian Broadcasting Network.

The Chicago-based Major Networks, Inc. bought Robertson's news divisions, which employed a staff of 50 at Standard News and 10 staffers at Zap News. Standard News provides hourly newscasts to about 600 radio stations, while Zap News services about 300 radio stations.

Meanwhile, Robertson's The Family Channel (TFC) is branching out into feature film making. According to Robertson's son, Time, TFC will produce four G or PG rated films a year. With budgets of \$8 to \$12 million each, TFC plans to show its films in theaters, and then release them to cable TV and video stores.

In 1990, Robertson spun-off The Family Channel from its non-profit Christian Broadcasting Network (CBN). The Family Channel became a profit-making venture. TFC continues to broadcast "The 700 Club," Robertson's daily news, talk and faith healing show, over its cable network.

What went wrong? The Religious Right and the American Jewish Community

By Edmund D. Cohen

The recent cooperation of the Anti-Defamation League (ADL) with Delaware Valley Freethinkers and civil libertarian groups uniting to oppose the sectarian devotions that open Interboro, Pennsylvania school board meetings is one of many signals of a fundamental shift in the attitude of Jewish civic groups toward the Religious Right.

From the rise of Jerry Falwell's Moral Majority to national prominence in the late 70s until last year, the relationship between American Jews and conservative Christians appeared to be one of forbearance and accommodation. American Jews welcomed strong political support for Israel coming from occupants of a sector of the political spectrum that used to belong to anti-Semites. Never mind that this support was appreciated on end-of-the-world rhetoric involving either their gathering of all Jews in Israel so that they could be converted en masse to Christianity in some scenarios, or all killed in the battle of Armageddon in others.

Last summer, the ADL published *The Religious Right: The Assault on Tolerance & Pluralism in America*. After many years of concentrating its attention overtly anti-Jewish groups like the Ku Klux Klan, new-Nazis, and so-called Identity Christians, the ADL now openly criticized Pat Robertson, Jay Sekulow, Ralph Reed, Donald Wildmon, and Phyllis Schlafly, among others.

The ADL was soon joined by other Jewish civic groups, including the American Jewish Congress and the World Jewish Congress, in sending out fundraising letters identifying the Religious Right as a threat to be combated. With remarkable unity, the Jewish community ended its virtual moratorium on such criticism and crossed the Rubicon in its relations with the Religious Right.

There was no obvious reason for this change to come at this particular time. The people I know in the Jewish community had never lost their traditional mistrust for Christian evangelization. For them, to go back to having their children subjected to Christian devotions under duress in the public schools would be the moral equivalent of requiring Black children to go back to drinking from separate water fountains.

Since the change came before the Newt Gingrich revolution and the accompanying reactivation of the school prayer amendment issue, these could not have been the precipi-

tating factor. American Jews had long been liberal, inclined to vote Democratic, and strong supporters of reproductive rights. They had little in common with the Religious Right except political support for Israel. Every domestic element bearing upon Jewish attitudes toward the Religious Right remained as it had been. The Jewish civic organizations could have struck a responsive chord with their constituencies by going after the Religious Right at any time. But until the summer of 1994 they did not do so.

In my opinion, relations with Israel precipitated the change. (Other commentators I have spoken with are skeptical about this conclusion.) During the Reagan-Bush years, Religious Right leaders got VIP treatment from the right-wing Likud party leadership of Israel. The Religious Right, like Likud, favored an intransigent stand toward the Muslims. When the Labor Party came to power and Yitzhak Rabin became Prime Minister, the peace initiative with Yasir Arafat commenced. The welcome in Israel for Religious Right leaders with their malignant prattle about blowing up the Dome of the Rock so that the Third Temple could be built and animal sacrifices resumed, cooled.

An important clue on the "700 Club" of January 7, 1994, passed unnoticed. Ralph Reed, the head of Pat Robertson's political arm, the Christian Coalition, was visiting Israel, and lobbied peripheral members of Rabin's governing Knesset coalition. Reed gleefully announced in a telephone interview that Rabin's coalition was about to split. The Rabin government would fall, and Likud would return to power, disavowing the peace agreement and bringing the peace process to a screeching halt. The implication was that Reed's lobbying was responsible for this suppositional result. (More than a year has passed without the fall of the Rabin government. This was far from the first time that a purported scoop on the "700 Club" turned out to be wrong.) My inference is that the Likud leaders found American Religious Right representatives to be useful pawns, and the former used their influence with American Jewish leaders to obtain their forbearance toward those pawns. The Labor Party, on the other hand, has found the Religious Right to be an impediment, and so is likely to have left American Jewish leaders to do what they thought was right.

Another factor in the relationship of the Religious Right and the Jews has been Pat Robertson's 1991 book, *The New World Order*. Even though the book was on *The New York Times* bestseller list for a number of weeks, the mainstream media ignored it. But it has been conspicuously revisited in a recent issue of *The New York Review of Books*. The *New York Review's* article shows how the conspiracy theory Robertson spins out not only resembles anti-Semitic diatribes of the past, but cites some of those diatribes in its bibliography. It calls the purported conspirators by different names than the overtly anti-Semitic conspiracy theorists of yore did. Since Robertson is the prime mover of the Religious Right in the 1990s, those who make common cause with him must take some responsibility for the sheer madness of the views he has often expressed.

The current Republican revolution in Washington has had an ironic effect on the Religious Right - and on Pat Robertson in particular. So long as Republicans remained opposition voices crying in the wilderness, they had no problem with Robertson as a player with a place at their table. Now that they have power and respectability to lose, Robertson becomes an embarrassment to the leading Republicans. I have enjoyed watching Dole, Gingrich, Arme, and others treat him gingerly these past few months.

The Freedom Writer is a publication of the Institute for First Amendment Studies, P. O. Box 589, Great Barrington, MA 01230, Phone: 413-528-3800; email: IFAS@CROCKER.COM.

In the April Issue of *Ground Zero News*, Franklin Whitworth addressed the subject of Focus employee Dr. Larry Burtoft's newest contribution to anti-gay "scientific" publications, pictured to the right. Dr. Burtoft replied [see letter on p. 12]. Herewith is Whitworth's reply to that letter.

Dear Dr. Burtoft:

Thank you for your response to my article in *Ground Zero News* ("Same Old Wolf Outfitted in New Sheep's Clothing", April, '95) that discussed your recent publication (*The Social Significance of Homosexuality*). Obviously, it is not unexpected that I will still disagree with you in regard your book and your letter. And, as in the article, I will do so in a reasoned manner that is not inflammatory but it is honest and direct—perhaps your definition of inflammatory.

It is essential that I begin by clearing up one factor. I did not present my article as a point by point critical review of your work and did not intend it as such. I did in fact state that this was not my intention in paragraph seven. The title of the article in itself should have clearly indicated that this was to be an opinion piece. Further, I have reviewed my wording throughout and I can only presume that you and I have different definitions of what is and what is not "inflammatory."

Ground Zero does not have a large paid staff. In fact, until this month, we have had no paid staff. Now we have one extremely underpaid person, me, whose son has chosen to help support so that I can engage in what he and I view as work critical to the well-being not only to the gay and lesbian community but also to the well-being of a nation I dearly love.

Ground Zero's annual budget of between \$50 and \$60 thousand dollars is probably considerably below your own salary and, if not, is most definitely a drop in the bucket to the resources you have at your fingertips at Focus. Responding overnight with a point by point answer to a very complicated and, in our view, a very misdirected and erroneous work, is not something we physically can do.

While that started out as my intention, I realized the enormity of the undertaking—an undertaking that might even require more to accomplish than the 116 pages that you devoted to the subject. Such an undertaking is underway, done by volunteers working around their normal lives and employment requirements. On some specific issues, we have sought or will seek the help of experts that can address the "evidence" you presented better than we. We expect this undertaking to take several months or more and it will be published. I will present you a copy of the final product.

Most of our readers, however, are well familiar with the major points you have asserted. A good many of these points, especially in the area of Paul Cameron's statistics, NAMBLA assertions, pedophilia and our so-called "agenda" have been addressed time and again and our readers are most aware of them. *GZ* has also published articles on reparative therapy, scientific and psychological approaches and studies on homosexuality, expert guidance to those coming out and discussion on that subject. We have refuted the so-called financial well-being of gays and lesbians as a class and we will, next month, again address the subject of premature mortality of gays and lesbians as now being promoted and circulated by Focus on the Family in a new "scientific" study by Paul Cameron designed to further vilify and dehumanize us.

We have supported our contentions of the true objectives of Focus on the Family by publishing their own words as delivered to a secret conference at Glen Eyrie with Colorado For Family Values and through analysis of other pronouncements by Dr. James Dobson and Focus on the Family's Policy Division, of which you up are a part. We strongly believe that the Focus on the Family's Political and Social Agenda is a threat to the nation and is the overwhelming driving force behind all that Focus does. While we know that Focus does some good, we believe that because of the enormity of the evil Focus does, that evil will live after

them, burying in obscurity the good

that has been and will be done—if you will forgive my rephrasing of Shakespeare.

Your work contains nothing new. It is a rehash of the same old material presented in a new package. That you attempt to soften it somewhat does not excuse its content or its purpose. You, yourself, admit in your letter to me the bias of the work. In your first paragraph, you refer to "both sides" of the issue, with you taking one side. Also in the first paragraph, you state "My argument is primarily a moral argument..." Later you say, "My work is an attempt to give reasons for the judgment that same-sex desire and behavior is not good."

[Emphasis added]

These statements clearly demonstrate that you started with an agenda that you were foresworn to support. Your work is a book cleverly designed to mimic a scientific study when it is, in fact, nothing but an ideologically driven piece of propaganda.

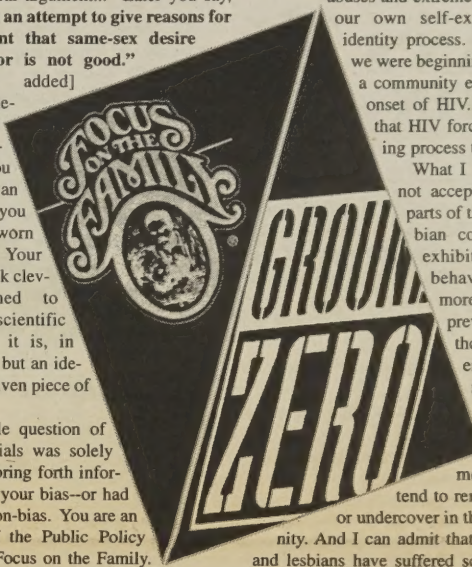
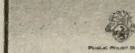
My whole question of your credentials was solely designed to bring forth information as to your bias—or had it been so—non-bias. You are an employee of the Public Policy Division of Focus on the Family. Your job is to support and endorse through whatever manner required, the political and social agenda of Dr. James Dobson. If you did not, and if you were not in full support of the Dobson dogma, you would not be there. I did not expect that you could not play the alphabet game. Your degree in Social Ethics from the University of Southern California and a M. Div. from Talbot Theological Seminary are degrees that fall within the parameters of my expectation.

Nonetheless, continued scouring of biographical listings and bibliographical information has failed to reveal any significant contribution or, for that fact, any contribution at all in the area that your book concerns and, what's more, in any area at all other than that small article in *Christianity Today* some seven years ago. That you taught ethics, as you say, on the university level, without knowing the level or the university, and without a critical awareness of the insight you displayed says little, and the fact that you have pastored "several" homosexuals men clearly does not establish your credentials in this subject.

I am not a scholar. I do hold a BA Degree in History from Old Dominion University and have pursued a fairly large number of hours of interest studies on the undergraduate and graduate level, including Sociology, Psychology, Community Dynamics, Political Science and Linguistics. I have also grounded myself significantly in law. I have been involved in the civil rights movement since the mid-fifties, being part of the founding of the Congress on Racial Equality and of numerous direct action and lobbying events from that time on in areas of civil rights and social justice. I helped form one of the first legally recognized gay rights group in the South in 1969 (my first excursion into gay rights). In presenting my viewpoints and theories I did so as an expert witness who has lived the oppression and social ostracism by society of a gay man and who has successfully overcome them (though they will haunt

HOMOSEXUALITY: QUESTIONS AND ANSWERS

BY LARRY BURTOFT, PH.D.



me until my death) and as a long-time civil rights activists concerned with majoritarian oppression of minorities.

Essentially, my article sought to explore the effect of the vilification, dehumanization and hate that is being used against homosexuals and that have been around for most of human history. Even more exact, I addressed primarily the subject of the male homosexual even as you do. By exploring the effect of ostracism and societal rejection of individual, cultures and sub-cultures throughout the ages, I believe that one can clearly see the effects. Why these effects would be different on homosexuals than they have been on others is a mystery to me, if that is what you propose.

I can accept that there are parts of my community that are abusive—I can accept that there are parts of my community that are anathema to general society—I can accept that when gays and lesbians tasted a little freedom in the early seventies, there were abuses and extremes flowing from our own self-exploration and identity process. I believe that we were beginning to mature as a community even before the onset of HIV. I also believe that HIV forced that maturing process to accelerate.

What I cannot and do not accept is that those parts of the gay and lesbian community that exhibit extreme behavior are any more significant or prevalent than are those in the heterosexual community. I can accept, however, that those elements may not tend to remain as hidden or undercover in the gay community. And I can admit that, because gays and lesbians have suffered so much exclusion in their lives, we are reluctant to overtly exclude these elements.

Failure to exclude, however, does not mean acceptance of what they do. Recently, I attended a conference in Atlanta with a large number of gay and lesbian leaders. A discussion of NAMBLA came up. You remember them—that small group of men, several hundred worldwide, that you and others have used to vilify the entire world gay community. The discussion question "Should they be excluded from our meetings?" The overwhelming feeling is that they have never been included. Universally, no one at the conference endorsed or supported NAMBLA's primary purpose—the advocacy of adult/child sexual relations. Two people out of the group did not believe they should be summarily excluded if they showed up at our events, basing their reasoning on the fact that gays and lesbians have been historically the victims of societal exclusionary practices and should not do unto others as they have been done unto. (Allow me this comment. By quoting NAMBLA saying they are an integral part of gays and lesbians, you do nothing to prove your point. NAMBLA seeks an umbrella of support. They claim it is in our community. It is not.)

I think that further proof of my "theory" is also found in the lesbian experience. Lesbians are certainly subjected to societal attacks and exclusions for being homosexual (not to mention women's general experience of oppression) but not to the degree that gay men have been. Why is that? When I pointed out some explanations and observations in the article I wrote, I was not linking that behavior to you but, rather, was indicating that society as a whole in its more liberal view of lesbians is showing the effects of these attitudes and behavior. Historically, lesbians have not been legally as challenged or as condemned by religions. From Biblical times forward, lesbianism has not been as strongly censured on the whole as has been male homosexuality.

In ancient times, when it was believed that the entire, fully formed but microscopic human was found in the male semen and that he placed it in the female solely for incubation purposes (giving rise to admonition against spilling one's seed/an act of murder), relationships between women were barely if ever noticed. Even as we come forward in history, early Christianity accepted homosexual marriage and, especially, lesbian relationships, which were not condemned up to the sixteenth century. Hitler persecuted almost exclusively the male homosexuality, hardly taking notice of lesbian relationships.

Is there not a reasonable hypothesis to be found herein? You have offered the viewpoint that lesbians are not as promiscuous and do not generally exhibit the extreme behavior that gay men do and are, therefore, not a significant threat to society.

If this is true, could not one reasonably postulate that the reason for this alternate behavior flows from historical greater acceptance by society of lesbians or, in the least, the lower level of rejection by society of lesbianism, allowing the development of a greater social responsiveness among lesbians.

Finally, let me address your semantic manipulation of my statement that gays and lesbians have known from their "earliest memories" that they are gay. I accept without argument your statement that the word gay, among others, was not present when I was a youth. Queer was! I am that fifty-five year old to whom you refer in your letter and, yes, the feeling was of being different—of not being a part of my family—of not being like my friends. And I continued these feelings until I was age thirty, refusing to admit that they meant I was homosexual. My youth was spent rejecting who I was, denouncing myself—hating myself—doing everything I could to not be who I was. Such denial made my youth a living hell. Yet, I knew!

I brainwashed myself even as society brainwashed me—I was the heterosexual's heterosexual. Because I was obsessed with sex and with proving I was someone else, I was perverse—I thought constantly of sex. I used women (many of them wonderful women and all of them deserving of more), to prove I was a man, not a "fag." It was not until I came out—it was not until I accepted who I am that I could move forward from perversion to "normal" sexual development that allowed my sexuality to become just another part of me—not all that I am.

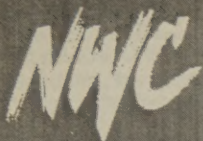
If this letter seems to have a thread of anger running through it, Dr. Burtoft, it does. I am angry about the continuing profusion of your type of literature; literature designed to vilify and dehumanize me as an individual and to do the same to the entire gay and lesbian community. I reject your claim that we are perverted, feces eating, urine drinking, child molesting, diseased, wealthy, debauched, and inhuman threats to society.

I submit to you that gay and lesbian contributions throughout history are legend, despite the best efforts of you and others like you to make it not so or by demeaning these contributions. I submit to you that the gay and lesbian community on the whole is an important, caring and responsible part of the community at large that has, does and will continue to be a benefit to our community and to our country.

You need to know and be aware of my strong feelings, and the strong feelings of the thousands upon thousands of gays and lesbians I have known and know who do not fit any of your stereotypical representations drawn as they are from misinterpreted and skewed data to fulfill your agenda. Then and only then would there be any productive reason for us to sit down for lunch to seek better understanding. I, too, believe that personal interaction can help to dissuade stereotyping but only if you are truly interested in finding out who I (as a community and as an individual) really am. I have not found that commitment in previous meetings with representatives from Focus. If you have it by all means call me and let's get together for lunch.

Sincerely,

Franklin Whitworth



ARMED MILITIAS AND ANGRY PATRIOTS

BY CHIP BERLET AND MATTHEW N. LYONS

A REPORT FROM THE NORTHWEST COALITION AGAINST MALICIOUS HARASSMENT

The fast-growing Patriot movement of anti-government reactionary rightists and its paramilitary wing, the armed militias, is a troubling sign that a sizable sector of our country's working and middle class has drifted away from the two major political parties and has become ensnared in a right-wing network offering an authoritarian alternative to the status quo. Whether

The Patriot movement is a shaky coalition of a series of right-wing groups that frequently disagree over the exact nature of the conspiracy to promote government repression. The two major organizations that serve as ideological bookends to the movement are the John Birch Society on the moderate end of the spectrum and the Liberty Lobby on the right flank. Further

ceived burden of high taxes, government waste, and parasitic freeloaders from their pursuit of the Horatio Alger myth. Their heroes are Rush Limbaugh and Newt Gingrich. They control Congress.

At this point proto-fascist organizations present several different kinds of threats. There are the immediate realities of physical violence, spying, hate-mongering, etc. The potential for violence with the armed militias is high. They expect a confrontation and are ready to react with what they see as appropriate armed self-defense.

People who want to defend democracy need to learn how to reject shallow or unsubstantiated conspiracy theories, demagoguery and scapegoating (from the right or the left), while at the same time promoting a vigorous critique of government repression, covert action, and social injustice.

A strategic progressive response to regressive populism requires a much hard-

er task, developing a vocabulary for addressing the important material needs of the vast majority of working people, without conciliating with attempts to scapegoat real grievances on false targets, whether they be amorphous secret elites or tangible targets such as welfare mothers and immigrants of color. Building that kind of broadbased movement for social and economic justice will require all of our participation, and a clear vision of who is really blocking our path.

Chip Berlet is an analyst at Political Research Associates in Cambridge, MA. Matthew N. Lyons studies scapegoating movements and lives in Ithaca, NY. They are co-authors of the forthcoming book "Too Close for Comfort: The Fascist Potential in US Political Traditions," to be published this fall by South End Press.

NWC may be contacted at P. O. Box 16776, Seattle WA 98116 (206) 233-9136 FAX (206) 233-0611 e-mail NCAMH@aol.com.

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"The strongest reason for the people to retain the right to keep and bear arms is, as a last resort, to protect themselves against tyranny in Government." -Thomas Jefferson

The AMERICAN'S BULLETIN

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or not the Patriot movement and the armed militias move further toward fascism or rejoin the electoral system is open to speculation, but either way they pose a danger to progressive activists.

The armed militias have received considerable press attention in recent months. Active in over 30 states, these small autonomous paramilitary units are composed primarily of white men who oppose gun control and who have armed themselves against a feared assault by government agents. There are women involved in the militias, as well as a few Jews and African-Americans, but the movement as a whole is typified by a macho aggressiveness that salves the white male angst created by changing social norms that demand a reallocation [of] power and privilege and an economy that demands a lower standard of living for all but the wealthy.

The Militias trace their genesis to the government's botched attempts to serve legal documents on Christian Identity survivalist Randy Weaver in Ruby Ridge, Idaho, in 1992 and totalitarian religious leader David Koresh in Waco, Texas in 1993. Galvanized by these events, the Militias coalesced as a national movement when the Brady Bill gun control legislation was given priority in Congress.

to the right, and trying to opportunistically recruit from the burgeoning Patriot movement, are the traditional far right groups of white supremacists and neo-Nazis.

These groups share a number of beliefs and stances:

- An anti-government agenda critical of those in power.

- A theory that secret elites control our lives.

- A preference for nationalism and economic isolationism.

- A fear that the U.S. is losing its sovereignty.

- A suspicion that gun control precedes tyranny.

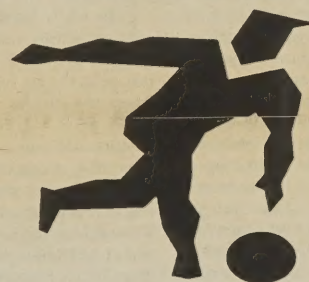
- A feeling that neither Republicans nor Democrats speak for them.

- Worry about their economic future.

The Patriot/Militia movement is distinct and to the right of the forces of the political and religious right that have seized control of the Republican Party. The New Right coalition of secular and religious right activists appears to be primarily composed of traditionalists from predominantly white ethnic constituencies that have been generally upwardly mobile since the end of World War II. They have put their faith in the electoral process to elect persons who will remove the per-



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S-CAP UPDATE

CLIENT SERVICES UPDATE

SPECIAL CAREGIVER RETREAT SCHEDULED FOR MAY 6

Are you a caregiver, friend, buddy, respite worker? Come to this retreat !!! The Caregiver's Retreat is scheduled for May 6 at the Ponderosa Retreat Center in Larkspur from 9 a.m. - 3 p.m. The retreat is being hosted by the Southern Colorado AIDS Interfaith Coalition. The retreat will feature Wayne Thrash in the morning with an interactive playshop. This will be an environment in which you will receive mutual support, education and encouragement. There is no charge for this special retreat. For more information call Karen or Mark at the S-CAP office 578-9092.

FOOD BANK AND EMERGENCY FOOD AVAILABLE TO QUALIFYING CLIENTS

S-CAP currently maintains a Food Bank for qualifying clients. Once a month, (the 4th Tuesday) a "grocery store" is set up to allow people to choose those items which best meet their needs. Emergency Food is available daily to individuals with special needs. The food bank includes, personal items; food; nutritional supplements and more. Check with one of the case managers to access this program.

DENTAL PROGRAM EXPANDING

More and more information is available on the importance of proper Dental Care for people living with HIV/AIDS. Individuals in southern Colorado now have more access to Dental services through a program of the Southern Colorado AIDS Consortium. Through this program, qualified individuals can receive free screenings, dental cleanings and more!!! Contact your case manager for more information and details on this free service.

MEDICAL UPDATE

In a recent People Living with HIV/AIDS Update it was noted that in years to come, "the viral load tests (bDNA and PCR) will become mainstays of HIV treatment. These tests will help determine when an individual should start or change antiviral. The tests show their results in terms of the number of copies of HIV detected in a given amount of blood." According to the report, "If the number of viral copies is less than 10,000 there is probably nothing that needs to be done. With a result of between 10,000 to 20,000 an individual should review his/her options. If there are 20,000 to 100,000 copies, it is time to do something (get on an antiviral, begin OI prophylaxis). And if over 100,000 copies are detected, aggressive treatment should be pursued." People should check with their Health Care Provider or case manager for more information.

Recently, researchers at the National Institute of Dental Research announced that they have identified a protein in human saliva (called SLPI) that shows anti-HIV activity. This finding may prove important for future treatment options. According to this report, if the nature of the substance can be secured, they may be able to develop a new antiviral base on it.

FOR MORE INFORMATION ON ANY OF THE SERVICES
CALL S-CAP AT 578-9092.

DON'T ASK, DON'T TELL

BY JENNIE RANDALL



Margarethe Cammermeyer

In a March 23 ruling on the case of six service members being discharged because they are gay, Brooklyn federal district court judge Eugene Nickerson criticized the military's "Don't Ask, Don't Tell" policy as unconstitutional and discriminatory.

"Even if defendants do believe that heterosexual service members will be so upset by a co-worker's mere statement of homosexuality as to not work cooperatively in the unit, such a belief does not justify a discriminatory policy," he wrote.

"Don't Ask, Don't Tell" forbids homosexual service members from declaring their sexual orientation to anyone other than a spouse, lawyer, chaplain or security level personnel. Nickerson said this was discriminatory because "Don't Ask, Don't Tell" does not forbid heterosexual members from declaring their sexual orientation. Nickerson also found that the military's policy violates the First and Fifth Amendments, which guarantee free speech and equal protection under the law.

Nickerson's ruling sets a precedent for future court cases and may lead to the Supreme Court. His decision also comes at a time when information on the reality of "Don't Ask, Don't Tell" policy is just now becoming available.

About a year has come and gone since the policy was put into effect in February 1994. In that time, about 200 service members have been discharged under the policy or are awaiting decisions. This is the same rate of discharge that existed under the former policy, which strictly prohibited homosexuals from serving in the military.

President Clinton, who originally vowed to end discrimination against gays in the military during his 1992 campaign, says he thinks the policy is working.

The Service members Legal Defense Network (SLDN) released a report earlier this Spring that suggests otherwise. The

report, entitled "Conduct Unbecoming Continues," concludes that a number of military officials directly violate the "Don't Ask, Don't Tell" policy. According to the report, these violations occur in the form of questioning service members about their sexuality, conducting witch hunts and condoning death threats and physical harassment directed at gay and lesbian service members.

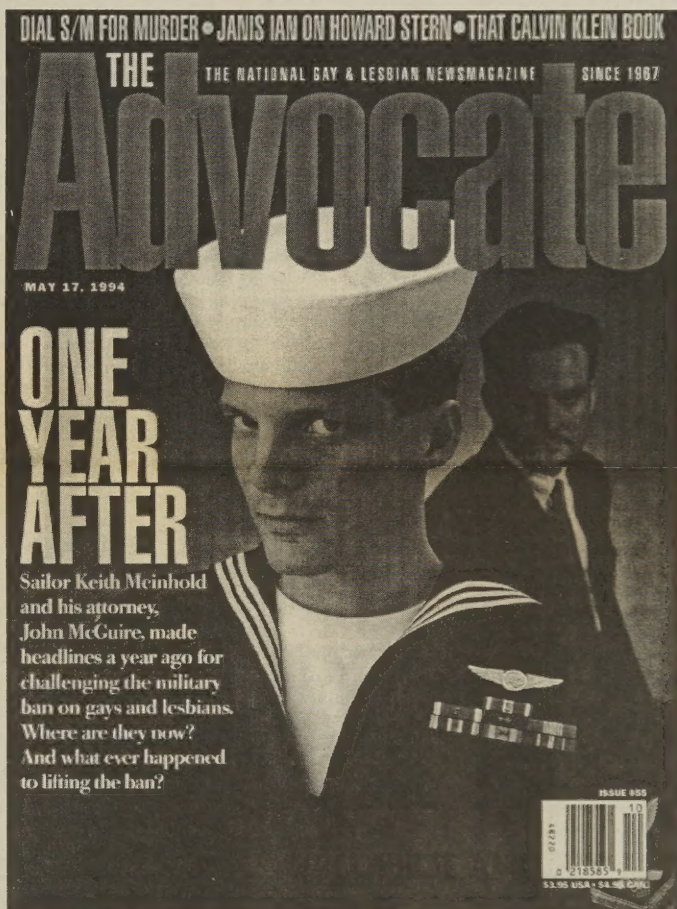
The SLDN report observed that, despite conceding violations of the policy, "government officials have argued at discharge boards that violations of policy are not grounds for the service member to object."

In addition to blatant policy violations, the SLDN report highlights several areas of "Don't Ask, Don't Tell" policy that work against gay and lesbian service members. The silence mandated in "Don't Tell" includes comments to family members, close

report, is that there have been few problems in cases where courts have ruled that openly gay or lesbian service members must be allowed to continue to serve. Petty Officer Keith Meinhold won his case before the Ninth Circuit Court of Appeals last year. The February 6, 1995 edition of *US News and World Report* reports that, "Meinhold...has not only been tolerated by the majority of his colleagues - he has been embraced by them." Meinhold's flight crew was recently honored as the most effective in the Pacific fleet.

Cases such as Meinhold's support what many already know.

"Gays have always served in the U.S. military with honor and distinction, and our presence has generally been known among our fellow troops without the 'disruption' so frequently overplayed by politicians and a few insecure men," said Ren Pulatti, a member of American Federation of Veterans. "If



Sailor Keith Meinhold and his attorney, John McGuire, made headlines a year ago for challenging the military ban on gays and lesbians. Where are they now? And what ever happened to lifting the ban?

The Advocate ran this story on Sailor Keith Meinhold on the one year anniversary of his challenging the Military ban.

friends, doctors, and mental health professionals. This "gag rule" effectively forbids gay and lesbian service members to discuss their sexual orientation with anyone other than a spouse, lawyer, chaplain or security clearance personnel.

Although "Don't Ask, Don't Tell" states that gay and lesbian service members may reveal their sexual orientation to security level personnel without consequence, the SLDN report concluded that was hardly the case. According to the report, some security clearance personnel threaten service members with denial of clearances for stating - or failing to state - their sexual orientation. As the SLDN noted, these clearance denials can effectively kill a service member's career. The report also stated that some security clearance personnel try to use information obtained during security clearance interviews "for purposes of discharge" - a direct violation of "Don't Ask, Don't Tell."

The good news, according to the SLDN

these insecure men cannot handle the truth and deal with the reality of competent, qualified gay men and lesbians working and living beside them, then perhaps THEY are unsuited for military service and should be discharged."

The recommendations of the SLDN report were more reserved. Concluding that "harassment occurs because of a unit's leadership, not in spite of it," the report recommended the Department of Defense provide adequate information and training as well as common sense solutions for service members harmed by allegations. The SLDN report also recommended better accountability for violations of the "Don't Ask, Don't Tell" policy by military officials. If followed, these measures would help bring the military in line with current policy. Such measures might also help prevent the deaths of perceived and actual gay and lesbian service members, like slain sailor Allen Schindler.

Bill Boushka contributed a series of three articles on the DON'T ASK--DON'T TELL military policy. Ever attentive to detail, he thought that the readership might be interested in his sources. Below is his bibliography.

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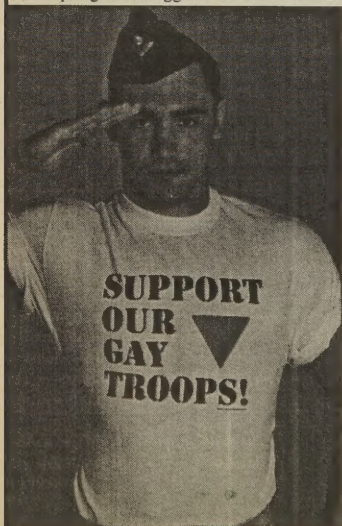
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Many issues of *The Quill*, newsletter of Gays and Lesbians for Individual Liberty. (Gligguy@aol.com)

Personal conversations with about 15 active duty members of the military (mostly the Navy).

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THE BUNS OF A BIGOT

Dave Thomas, founder of the Wendy's hamburger chain, has written a new book, entitled "Well Done." In his book, Thomas relishes praise upon heterosexual supremacist (and media mogul) Pat Robertson. Specifically, Thomas commends Robertson — an arch-homophobe — for "doing things right" and promoting "wholesomeness and family values." Not surprisingly, Wendy's advertising dollars have provided further support for Pat Robertson's media interests. Thomas himself has been a guest on Robertson's daily TV show, "The 700 Club." Wendy's Restaurants should know that homophobia is always in bad taste! Contact Dave Thomas, Wendy's Corporate Headquarters, 4288 West Dublin-Granville Road, Dublin, OH 43017, tel. 614-764-6800, fax 614-764-6894.

FAIR COVERAGE

The May '95 issue of "Vanity Fair" magazine features lesbian supermodel Rachel Williams, shown in a two-page lay-out with her girlfriend (and musician) Alice Temple. The happy couple are seen lounging together — as supermodels will — while the accompanying text quotes both women about their new-found relationship. The "Vanity Fair" spread offers a matter-of-fact picture of lesbian love, in an industry routinely dedicated to matters of fantasy. Hopefully, the visibility of these lesbians will encourage others to come out in the modeling, fashion and entertainment fields. Over the years, "Vanity Fair" has covered a number of lesbian, gay and bisexual subjects. Most notably, the magazine published a recent (Feb. '95), fourteen-page feature story about homophobic murders in Texas. "Vanity Fair" is also the magazine that dared to speak k. d. lang's "dream-date fantasy," by posing the lesbian singer with model Cindy Crawford in a now-infamous cover photo. Send encouraging feedback to Graydon Carter, Editor-in-Chief, "Vanity Fair," 350 Madison Avenue, New York, NY, tel. 212-880-8800, e-mail vfair@aol.com

TEXTBOOK ACTIVISM

Estimates from the U.S. Department of Justice suggest that lesbians and gay men are the most frequent victims of hate violence in this country. According to a survey conducted by the American Association of University Women, U.S. school children fear one form of harassment over all others . . . being called "gay." What's the connection between these two reports? It's both sickening and simple: Children who are afraid of — or hate — the word "gay" are likely to become adults who are afraid of — and hate — gay people. Whenever we fail to teach the truth today, we pay for it

— many times over — tomorrow. Until we reduce the homophobic bias so common in textbooks, there will be no end to our need for special counseling programs, anti-violence campaigns and suicide prevention hotlines. Public education offers the most humane, efficient and cost-effective means for dealing with homophobic bigotry. Recently, the influential California State Board of Education formed an "Ad Hoc Committee on Hate/Violence." While the Board of Education is composed almost entirely of Right-Wing homophobes (appointed by California governor and presidential hopeful Pete Wilson), this new committee offers an important platform for advancing curriculum reform. Given the committee's focus, the public can demand the Board's attention to the role that textbooks can — and must — play in combating homophobia. After all, unless the Board of Education begins to spend tax dollars on books that include fair and accurate information about lesbians and gays, our schools will continue to teach a curriculum of hate and violence. The members of the Ad Hoc Committee on Hate/Violence are S. William Malkasian (Committee Chair), Gerti B. Thomas, and Gary L. Weston. Send feedback to each, at the California Board of Education, P.O. Box 944272, Sacramento, CA 94244-2720, tel. 916-66m57-5478 (and remember, even if you do not live in California, it is still important that these Board members hear from you; as a leading purchaser of textbooks, California sets national standards for the content of books used across the country). For additional information about textbook activism, contact "Project 21," c/o GLAAD, 1360 Mission Street, Suite 200, San Francisco, CA 94103, tel. 415-861-2244, fax 415-861-4893, e-mail glaadp21@aol.com.

ADVERTISER'S SNOW JOB ?

On March 2nd, The Sports Authority company placed a quarter-page advertisement in "The Charlotte Observer." The ad depicted various sale items in an "end of season ski clearance," and the caption under one pair of boots read: "You'll ski like a faggot with these!" On March 3rd, the company placed another ad, which announced: "WE APOLOGIZE." This ad, in the form of a letter from company Vice President Richard Lynch, went on to say that the previous advertisement "included language that was inappropriate and offensive to our loyal customers and the residents of Charlotte. The use of this language was obviously in error. The individual responsible was terminated immediately and safeguards have been put in place to ensure this does not occur again." That apology failed

to satisfy some local activists, however, who have noted that The Sports Authority's letter never mentioned lesbians or gays. David Stout, the editor of "Q Notes," a North Carolina lesbian/gay newspaper, called the apology "regrettable." According to Stout, the company "directed their apology towards 'loyal customers and the residents of Charlotte' rather than those who were truly demeaned. Doesn't The Sports Authority believe that gays and lesbians deserve a direct apology for the needless emotional pain that was caused by the advertisement?" In a March 24th letter to Stout, Richard Lynch attempted to defend his apology. Lynch wrote: "In crafting The Sports Authority's apology, ALL groups that might have been offended were considered. The conclusion reached was that potentially many groups were offended, including groups who do not necessarily support the gay and lesbian lifestyle." Say what? Does Lynch mean to suggest that his apology was intended for homophobes, who might have been offended by the inclusion of "faggots" in any roster of skilled athletes? This and other questions should be posed to Richard J. Lynch, Senior Vice President, The Sports Authority, 3383 North State Road 7, Fort Lauderdale, FL 33319, tel. 305-735-1701 or 800-765-8721 (ext. 6070 or 6071), fax 305-677-6028.

MEDIA BRIEFS

Zine Scene . . . "Square Pegs" is a new, free zine for queer youth. "Since we are cool enough to make this zine free, please be cool enough to write us," say the editors. Contact "Square Pegs," c/o Equinox, 903 Pacific Ave., Suite 207A, Santa Cruz, CA, tel. 408-457-1441, e-mail seanb@cats.ucsc.edu. * Media Resources For Media Watchers . . . "EXTRA!" the bi-monthly magazine published by FAIR (Fairness & Accuracy In Reporting), devotes a special March/April '95 edition to "The Right-Wing Media Machine" ("EXTRA!", 130 West 25th St., New York, NY 10001, tel. 212-633-6700, fax 212-727-7688); A recent issue (vol. 20, no. 3) of the journal "Critical Sociology" is dedicated to queer issues, and includes several pop culture/media-related articles ("Critical Sociology," Dept. of Sociology, University of Oregon, Eugene, OR 97403, tel. 503-346-5039); The April '95 issue of "Z Magazine" includes David Barsamian's article on the "Right-Wing Take-over of Public Broadcasting" ("Z Magazine," 18 Millfield St., Woods Hole, MA 02543, tel. 508-548-9063, fax 508-457-0626). *

CHILD ABUSE
EPIDEMICThousands of
Children are dying

Washington--According to Reuters, Child abuse has become a public health crisis in the United States, killing at least 2,000 children a year and seriously injuring 120,000, a national study said Wednesday, April 25.

Abuse and neglect is far more widespread than experts feared, and is a leading cause of death for children age four and under, the report said.

"Since we began our survey in 1992, some 5,000 children have died at the hands of the very adults they depended upon for safety and love. Most of these children were helpless infants and toddlers," said Deanne Tilton Durfee, chair of the Advisory Board.

The 15-member Board was created by Congress to look at the problem of child abuse. It spent two and a half years investigating the issue, including hearings in 10 states.

The Board's report found that the homicide rate for children under the age of 4 had reached a 40-year high, with most deaths caused by fathers and other male caregivers.

Violence toward very young children has reached the level of a public health crisis and is similar in scope to the destruction of teenagers by street gunfire," the report said.

Bob Mone, President of Ground Zero, reacting to this report, issued a challenge to anti-gay groups who spend their time inventing a gay threat to children to turn their attention addressing this real and disturbing situation. Overwhelmingly, children who are abused are abused by their own heterosexual parents and, especially, fathers.

"This is the real threat to America's youth," Mone said. "While some organizations who should be having a significant effect in this area are playing politics to achieve their agendas, children are being maimed and dying. I urge Colorado for Family Values, Focus on the Family and others to take up the challenge for our nation's children."

"An Assault on the
Integrity of the
Family"

"The Virginia Supreme Court's decision to deny Sharon Bottoms custody of her son, Tyler, simply because she is a lesbian is outrageous," said David Morris, president of Gays and Lesbians for Individual Liberty (GLIL), in reaction to the Court's ruling today. To paraphrase the Vietnam War slogan, the court is saying: 'We have to destroy the family in order to save it.' This strikes at the heart of true American family values."

Morris stated that GLIL believes the integrity of the family is vital for the survival of a free society. "This decision is, without a doubt, an assault on the integrity of the family and should be condemned in no uncertain terms. The Virginia Supreme Court has produced a shameful, anti-family decision."

Morris discussed the decision with his father, an ordained Southern Baptist minister, who told him: "Although I don't condone or agree with the lifestyle of this person, I find it difficult to see that the lifestyle of the parent could be a reasonable purpose to separate a moth-

er from her child. If you're doing your best to provide for your child, how can you be considered unfit?"

Sharon Bottoms lost custody of her son in a court battle that has been going on for several years. Morris asked: "How can the government come along and rip a family apart like this? What does that say about the values of our society?"

Morris demanded that Virginia lawmakers pass legislation guaranteeing sexual orientation will not be a legal reason for denying child custody. "Would we deny custody of a child with mixed racial heritage to his biological parents because some people are still bigots? The law should protect families, not separate them. The Virginia Supreme Court disagrees."

"Our country's future is in its children -- gay or straight, black or white, immigrant or native-born -- and we cannot scar their future by tearing them from their mothers' arms," Morris said.

(GLIL was founded in 1991 to promote the values of a free market, individual responsibility, and individual liberty within the gay and lesbian community, and to promote tolerance of gay and lesbian people within free-market circles. For more information, call 202-789-2536, write Box 65743, Washington, DC 20035, or send e-mail to gliipres@aol.com.)

ARTISTS WANTED
FOR
1ST ANNUAL
PRIDEFEST ART SHOW

New Phazes Newsletter will be sponsoring this year's art show to be held during pride week. All gay, lesbian, bisexual and transgendered individuals are invited to show or sell their work. New Phazes is not asking for a percentage of art sold but donations are welcome.

Each artist will be represented up to four pieces depending on size. Judging of show will be held June 3rd, 12-5PM. Cost is \$10.00 to enter. This show will be advertised in local papers throughout the state. Opening of show is June 16th, 4:30-7:30PM & again June 17th from 1-6PM & 18th 3-6PM. There will be a people's choice award. Please fill out the form below and mail along with a \$10.00 check payable to:

New Phazes Newsletter
P.O. Box 6485
Colorado Springs, CO 80934

Entry Form:

Name _____ Phone# _____
Address _____ City _____ State _____ Zip _____
Art pieces & description (i.e. painting, sculpture) _____

"Family Values" Group Appoints Dead-Beat Dad as Regional Leader

Gay Group condemns flagrant disregard for real values--

Denver, April 6, 1995 -- The Christian Coalition has appointed Paul Nagy as its Northeastern regional leader. Nagy, who is on his second divorce, owes \$2,566 in child support, according to court records reported in the Boston Globe. Nagy has also defaulted on a repayment schedule to the Administrative Office of the Courts of New Jersey, according to a court spokesperson.

Nagy's first wife and her three children by him were forced on welfare. In a 1979 affidavit, Nagy's first wife said Nagy precipitated the divorce by seeing other women while still married to her. Nagy is currently separated from his second wife, who is seeking a divorce and with whom he has had an additional three children.

Although Nagy's child support payments for his first three children were only \$15 per week per child, he managed to get the courts to reduce that amount. Nevertheless, Nagy has unpaid child support. In the early 1990's, Nagy declared bankruptcy, with \$16,000 owed to creditors.

The "family values" Christian Coalition apparently still has among its leaders Beverly Russell, a South Carolina man who has admitted in court papers to forcing his won (sic) daughter to fondle his genitals.

"Religious right groups such as Colorado For Family Values and the Christian Coalition have basically turned the terms 'pro-family' and 'family values' into euphemisms for anti-gay policies," said Rick Cendo, Colorado president of Gays and Lesbians Against Immoral Lifestyles (GLAIL).

CHRISTIAN COALITION



1-801-L Sara Drive
Chesapeake, VA 23320
(800) 325-4746 (804) 424-2630

"That's a tragedy -- not only because it falsely implies that gay and lesbian people are somehow anti-family. It's also a tragedy because it destroys the true meaning of pro-family and family values. The true meaning is fidelity,

responsibility, and, above all, the maintenance of stable, nurturing environment in which children can thrive."

"The Paul Nagys, Beverly Russells, Warren Fords, Bob Enyarts and many others in the anti-gay movement have already grossly ignored that true meaning of family values in their own twisted, personal lives, thereby imposing great harm on children and on society as a whole," Cendo said. "Now they seek to harm family values even more by turning the term into a euphemism and cover for their own demented, anti-gay obsessions."



GAY, LESBIAN, BISEXUAL YOUTH END OF YEAR PICNIC PARTY

Monument Vally Park

Wednesday
5 p.m.

For All Youth
ages 14 to 23

May 31
1995

Food

Pot Luck/BBQ

Bring Your Own Favorite Dish To Share

Fun

Games

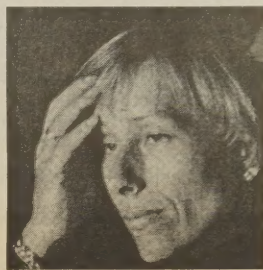
Prizes

For Information, call 578-3160

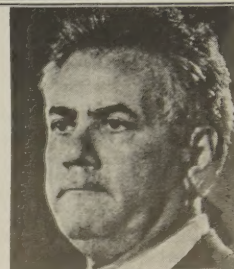
No Drugs or Alcohol

Currently Queer

Martina Navratilova, below, a tennis champion, is a champion to lesbians and gays also. Out and proud she joined the suit in Colo. to overturn Amendment 2. Retired from tennis, she continues to be outspoken on behalf of Lesbian and Gay Rights.



λ



Rep. Barney Frank, D. MA, (above) has served in Congress since 1980, as openly gay since 1987. Concerned with "people issues," Frank is well-respected by his peers and a positive role model for the gay and lesbian community.

In the April 1995 issue of *Ground Zero News*, GZ's Franklin Whitworth discussed Focus' latest anti-gay publication by Larry Burtoft, Ph.D. Burtoft here responds to that article. On page 9 Whitworth responds to this letter.

April 10, 1995

Dear Mr. Whitworth:

I read with interest your review of *The Social Significance of Homosexuality: Questions and Answers*, which appeared in the April 1995 issue of *Ground Zero News*. It was not unexpected that you do not agree with it. What is surprising however, is how little you interacted with the actual content, and how inflammatory your own rhetoric was. I believe it is extremely important that those on both sides of the homosexuality debate articulate their views as persuasively as possible, and that this be done in a reasoned manner. Whether or not I accomplished this, it was certainly my goal.

You accuse me of losing "any pretense of objectivity," of writing solely "to support and give justification to the Dobson agenda of anti-gay activities," and of writing "an ideologically inspired document designed to support dogma, not necessarily the truth or fact...." If you desire your readers to accept criticisms as anything other than your own ideology and dogma, you would serve them better by engaging in a genuinely critical analysis of my research. It's one thing to object; it is quite another to give credence to your objections.

You dismiss my research as a "cleverly designed approach intended to give one the feeling and belief that herein we have really found a great scientific and balanced work," which is in fact "nothing of

the sort." You describe the work as "meanderings" and "a cleverly hidden total rejection and demonization of homosexuality and homosexuals." These are strong words. But are they fair and accurate? Your readers have no way of knowing, because you fail to address or discuss any substantial issue that I raise. Instead, a major portion of your review is no review at all, but a statement of your own theory that the "causal factor" of the negative aspects of homosexuality is the social ostracism homosexuals experience.

My argument is primarily a moral argument, grounded ultimately in a view of human beings in which homosexuality is understood as being counter-productive to personal and social well-being. We obviously disagree on this point. My work is an attempt to give reasons for the judgment that same-sex erotic desire and behavior is not good, and should not be affirmed as good by society. If you disagree with my reasons, if you can demonstrate where either my facts or my reasoning is flawed, I would welcome such correction. I truly mean that. Regardless of what you may think, I am concerned with truth and justice.

You claim to have the facts on your side. But the facts which you most depend upon are precisely the facts which are the object of the debate. It is not enough to point out that there are people who experience homosexual desire and who engage in homosexual conduct. The moral question remains: Is such desire and conduct right?

You give no argument in this regard.

I am troubled as well by the fact that your review depends upon innuendo (your barely veiled suggestion that my brief remarks on lesbians is rooted in a hidden obsession), non sequitur conclusions (your comments on the relationship between my content and Paul Cameron's "scurrilous statistics"; if you have data that disprove the statistics I cite, bring them forward), and *ad hominem* arguments (your concluding comments regarding my credentials.) The only positive argument you put forward is that most of the problems experienced by homosexuals is the fault of homophobic and heterosexual bias which could be changed if homosexuals simply had good role models. This is quite an assertion, unsupported by any data.

I would like to point out at least two factual errors in your article. You claim that it is "an empirical fact" that "most of us who are gay know, in one form or other--that we are gay from our earliest memories." I challenge that claim. What many homosexuals do know is that they felt different from others of their same sex, and as a result were confused about their personal and sexual identity. This is not the same thing as *knowing* they were gay. "Gay", "lesbian", "bisexual" and "transgendered" are social constructs of recent origin. I can almost guarantee you that there is no homosexual over fifty-five years old who, when he was a child, "knew" he was "gay". As a matter of fact, no young child "knows" that he/she is "gay"/"lesbian." He or she can be told that he/she is such; but that is a socially constructed label, an identity which may be adopted later in life, and which can also be subsequently abandoned. There is no evidence that "once gay, always gay."

Second, you claim that the real source behind my objections to homosexuality is to be found in "society's rejection of

homosexuality and the rhetoric of hate, exclusion, vilification and dehumanization that promotes this rejection." I submit to you that this claim is pure fabrication, a figment of an imagination that assumes that moral censure requires hatred, prejudice and bigotry. Moral debate on homosexuality, however, can be principled, can be well-motivated, and can be just. If you disagree, then on what grounds do you engage in debate? And if you agree, then I would ask you to bring forth the facts upon which you base your castigation of my motives.

Regarding my credentials, I have an earned Ph.D. in Social Ethics from the University of Southern California, and a M.Div. from Talbot Theological Seminary. As far as what you term my "ideological bias," I suppose you would be referring to my being an evangelical Christian. My academic training included ethical analysis of social issues, which I have taught at the university level. In addition I have been a pastor to several homosexual men.

In conclusion, I acknowledge the extreme difficulty in addressing the issue of homosexuality in an objective way in the current social climate. The debate on the appropriate social response to the realities of homosexuality is made even more difficult when carried on with rabid rhetoric and baseless accusation. If you can show me that there was any of this in my work, I will apologize in writing. I look forward to hearing from you in this regard.

Sincerely,
Lawrence F. Burtoft, Ph.D.

Public Policy Division
Focus on the Family

P.S. If you would be interested, I would be glad to have lunch with you some time. I believe personal interaction can help disswade stereotyping on both sides.

EX U. S. SENATOR WILLIAM ARMSTRONG'S 1991 FUNDRAISING LETTER FOR CFV

Dear Friend,

As U.S. Senator for Colorado, I fought many battles in Washington. Today, as a private citizen, I am asking you to join me in combating a very grave threat now facing our State and its people.

As you are probably aware, militant homosexual and lesbian activists and their liberal supporters have launched an aggressive statewide campaign to force you and me to condone and give our State's legal blessing to aberrant homosexual behavior and lifestyles. These tragically misguided people have one goal:

To secure for their "sexual orientations" the same legal (plus additional) rights, protections and privileges now enjoyed by legitimate racial, ethnic and religious groups.

I am writing on behalf of Colorado for Family Values, to ask for your help in stopping gay activists from achieving this goal. Colorado for Family Values, a newly-formed coalition of concerned citizens, has already achieved major victories by:

1. Preparing material opposed to "gay rights" so incisive it was used as a brief by members of the Colorado Bar Association in a recent Board of Governors' debate on this issue.

2. Defeating a proposed Colorado Springs ordinance granting "protected class status" to gays, lesbians and bisexuals.

3. Halting passage of a proposed State "Ethnic Harassment Bill," which would, among other things, have made it a felony crime for church pastors to preach against homosexuality.

But militant homosexuals are not deterred by these losses. In fact, they have achieved victories of their own:

Governor Roy Romer issued an Executive Order last December granting special status to gays employed in State agencies.

Gay and lesbian activists succeeded in getting a "gay rights" ordinance passed in Denver, similar to the one defeated in Colorado Springs. A referendum drive by Denver citizens failed, by a narrow margin to repeal it.

The Colorado State Civil Rights Commission (whose head has also chaired the State's most prominent "gay rights" activist organization) has promised to create, promote and see implemented "gay rights" legislation throughout this state.

How have militant gays made such inroads into our State and local governments? Claiming this is a "simple civil rights issue," gays have played on the political sympathies of legislators and elected officials to gain the reward of special rights and protected status. Their deceptive arguments boil down to this:

Gays have suffered emotional torment and physical consequences because society disapproves of their behavior. Therefore, society owes them protected class status . . . to redress their injuries and make them feel better.

First, gays already have the same recourse under law as the rest of us against physical assault and libelous or slanderous verbal abuse.

Second, to equate the self-created personal miseries of pleasure-addicted gays - who sport average incomes of nearly \$55,500 a year - with the innocent sufferings and crippling poverty of legitimate minority groups is an insult to those who've struggled to achieve true civil rights in America.

Third, sexual behavior alone has never been a reason to grant civil rights protection. Nor should it be. Tony Marco, Founder and Co-Chairman of Colorado for Family Values has put it well:

"If having sex becomes all it takes to be considered 'ethnic' with full rights and privileges, the very concept of ethnicity will lose nearly all its meaning and value."

What will happen if gays achieve "ethnic" status?

Quite simply, Colorado citizens of all kinds will be deprived of their civil rights. You'll lose your freedom of speech and conscience to object to homosexual behavior. Your church may be forced to hire gays. If you are a landlord, you will be compelled to rent to gays, regardless of your moral convictions. If you

Lest you think I'm overstating the impact of "gay rights" legislation, consider the recent consequences of such laws in other states:

In Madison, Wisconsin, two heterosexual women refused to share their apartment with a lesbian applicant. Under a city "gay rights" ordinance, the two women were fined a total of \$1,500. Required to write letters of apology to the applicant. Compelled to attend "sensitivity" classes taught by lesbians. Forced to watch graphic depictions of homosexual behavior. And forbidden to ask later rental applicants about their "sexual orientation."

In 1989, in Laguna Beach, California, a 9-year-old boy was frightened by seeing three gay men having sex in a public restroom. The City Council refused to act on the complaint of citizens distressed by this outrageous event. The City Council said the homosexuals' behavior was "protected" under the city's "gay rights" ordinance.

Recently, a Minneapolis church was assessed \$20,000 in damages and \$15,000 in fines - for refusing to allow a homosexual club to hold meetings in church facilities.

Is it possible that Colorado's people could face nightmares like these? It is not only possible, but probably if "gay rights" legislation is passed. Gays have made it clear in their writings that they have no use for the traditional family, for traditional moral standards, or for traditional religion.

Nor do they seem concerned about the health crisis which may result if militant homosexuals succeed in forcing acceptance of their promiscuous behavior. (Surveys of gays by gays have shown that homosexuals average more than 500 lifetime sexual partners.)

Homosexuals are by far Colorado's most active communicators of sexually transmitted diseases. Representing no more, probably than 2% of Colorado's population, homosexuals are responsible for 85% of our State's AIDS cases. (More than four-fifths of these cases originate in Denver alone.)

Caring for one AIDS patient from infection through death costs about \$250,000. AIDS and its consequences will cost America \$60 billion in 1991 alone - of which Colorado will pay its share.

And you and I will pay, too, with higher health insurance premiums and hospital costs, and even higher taxes. Incredibly, despite their affluence, militant gays are demanding that taxpayers pay their health care bills - robbing the handicapped and true minorities of urgently-needed care and benefits as well.

But legitimizing "gay rights" would exact a far greater price of our State than mere dollars. Doors would open for gays to make even deeper inroads into every public and private institution - including the schools our children attend.

Denver public school teachers are already being trained to teach our children - starting in Kindergarten--that homosexuality is a normal, healthy lifestyle.

Clearly gays' influence will grow even more rapidly if responsible citizens like you and me allow militant gay activists to successfully promote civil rights protections for themselves.

What can you and I do to stop them?

Under Colorado law, citizens may gather petitions to place initiatives on election ballots, to be decided by public vote. This is the course Colorado for Family Values is taking to defeat gay activists. On July 31, 1991, Colorado for Family Values filed proposed ballot initiative language with our State's Legislative Council. The initiative was authored and reviewed by some of America's most noted Constitutional attorneys.

If approved by voters in the 1992 General Election, this initiative will amend our State's Constitution to prohibit protected status based on "gay" orientations. It will nullify all existing state and local laws giving special status - including Denver's "gay rights" ordinance. It will make future attempts by gay militants to pass new pro-homosexual laws pointless.

Thus, one decisive move by concerned voters like you and me can eliminate the threat of protected status for homosexuals. But in order to achieve victory, Colorado for Family Values must . . .

1. Mobilize an "army of people to gather more than 50,000 registered voters' signatures.

2. Launch a massive, statewide educational campaign exposing the true aims of militant homosexuals and the impact of their legislative efforts. Educating the public is critical to this initiative drive's success.

To achieve these crucial goals, Colorado for Family Values must raise \$100,000 in the next 90 days alone. That is why I am asking for your immediate financial support today. Colorado for Family Values depends solely on individual, voluntary contributions. Success or failure in this effort depends on people like you who will take a stand for family values. Will you please help?

You can contribute with confidence. I have known many of CFV's leaders personally for years. They are men and women of great integrity. Their intention is not to take away a single right gays share with the rest of us. Their primary concern is protecting family values, traditional morality and legitimate civil rights for all Coloradans.

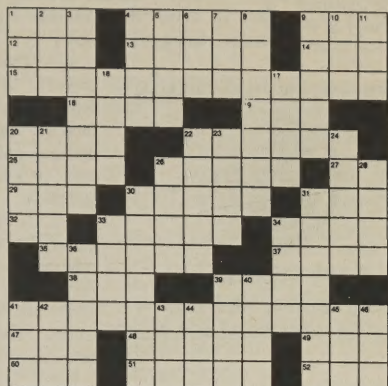
Please mail your contribution today. Your gift will help launch extraordinarily effective action, because CFV's special non-profit status allows this organization to directly interact with Colorado's system of government. Thus, you can take great satisfaction in knowing you have played a truly vital role in protecting those values which we cherish, and for which we have labored so long and so hard.

Sincerely, William L. Armstrong

The Crossword below is published with the gracious approval of Kathleen DeBolt. It may be found in her book **WORD GAYMES: 101 puzzles with lesbian and gay themes**, Boston: Alyson Publications, Inc., 1993.

Kathleen is the Deputy Director of the Gay and Lesbian Victory Fund in Washington D. C. Her puzzles appear regularly in the *Washington Blade*, *Lambda Book Report* and other gay and lesbian publications throughout the country. The solution for this crossword will appear in the next GZ NEWS.

WORD GAYME # 26: INS AND OUTS



DOWN

1. Deface
2. Self
3. Sporty Chrysler
4. Vice President Albert ... wife Tipper
5. Famous designer
6. Steal
7. Cell stuff
8. Follows "Tag!"
9. Congressman Barney
10. Long time
11. Was elected
12. Club for men only
13. Poetic a.m.
14. "The Mayor of Castro Street," Harvey
15. Love excessively
16. Airplane staffers
17. Borrowed money
18. Cris Williamson classic, "Woman"
19. "Fat" to Flauber
20. Former New York mayor, Ed
21. Braided hair
22. Former lesbian Massachusetts representative Noble, and namesakes
23. Scottish hillside
24. ...cadabra
25. Tom Waddell's brainchild, The Gay
26. LSD
27. Clarified butter
28. One-time lesbian author Clausen
29. Military address
30. Andrew Sisters hit "Mir Bist Du Schoen"
31. Spanish one
32. Top pilot
33. Member of all-female community

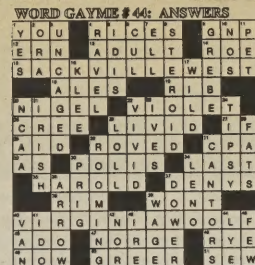
ACROSS

1. Former vice-presidential candidate Booser
2. Congresswoman Studds
3. Not many
4. New or Stone
5. Maine college town
6. NSW critter
7. Former congressman, author of *The Gentleman from Maryland*
8. Safe
9. Homophobic ex-president Reagan
10. Former Oregon senator Hatfield
11. Office workers
12. Holy Union words
13. Crotch
14. Mon through Sun
15. *The Wolfman*, ... Chaney, Jr.
16. Hair actor Williams

ACROSS (Cont'd)

17. Former job initials for Clarence Thomas
18. Inert gas (abby)
19. Ex-California governor Jerry
20. Actor Baldwin
21. Place for coming out
22. Shower alternative
23. Junior college degrees
24. Before business and culture
25. U.S. bachelor president
26. Magilla Gorilla, e.g.
27. Before meenie
28. Old French coin
29. Nays
30. Two-electrode electron tube
31. Barbara Mikulski, e.g.

Solution to last month's Puzzle



EQUALITY FOR ALL

97 percent of Senior Management Positions are held by
caucasians
and 95 percent of those are held by
caucasian males!!!!

P.S. Despite their claim to be "oppressed," gays are among Colorado's most affluent citizens. They may well spend millions of dollars in an attempt to defeat Colorado for Family Values' initiative. Our only hope for victory rests with God - and with responsible citizens like you and me. Thank you for giving generously.

MAY 1995

Send your listings to **GZ CALENDAR, P. O. Box 1982**
COS CO 80901 FAX: (719) 635-6106 V (719) 635-6086
Please, Make Submissions by the Twentieth of each month

1 Monday
CGRA MEMBERSHIP MTNG.

2 Tuesday
UCPPE LINE MEETING 7p
 The Center

3 Wednesday
REMEMBERING THE HOLOCAUST CC (Ad. Pg. 6) 7p

4 Thursday
DIVERSITY CHORUS REHERSAL (All Souls) 7p
UCPPE BD MEETING 7p
 THE CENTER
MISTY MCCRAE FUNDRAISER H&S
BATTLE OF THE BANDS ANNEX AT THE H&S

5 Friday
CINCO DE MAYO COURT SHOW BENEFIT LA GUIA H&S
MISTY MEDIAN CINCO DE MAYO SHOW H&S Country Bar

Full Information on Pridefest in Next Month's GZN

6 Saturday
CAREGIVERS RETREAT SCAP
 Interfaith Coalition Call 578-9092
LEATHER NIGHT AT THE NEW PENTHOUSE
TRACY EDWARDS SHOW H&S
BROWN SUGAR CGRA SHOW H&S

7 Sunday
PUEBLO MCC (543-6466) 12:30 P
COLO SPRNGS MCC 5P
ALL SOULS UNITARIAN CHURCH GENERAL COURT SHO H&S

9 Tuesday
GROUND ZERO BD. MEET.

11 Thursday
DIVERSITY CHORUS REHERSAL (All Souls) 7p
MISTY MCCRAE FUNDRAISER H&S

12 Friday
 NON-VIOLENT RESPONSE TO PERSONAL ASSAULT WORKSHOP 6:30-9:30 Call PRJPC 632-6189
COURT PIG SHOW FOR SCAP H&S
NEW CENTER ADDRESS
 125 N. PARKSIDE

13 Saturday
 NON-VIOLENT RESPONSE TO PERSONAL ASSAULT WORKSHOP 9:30-30
ALL MALE REVIEW AT THE NEW PENTHOUSE H&S
CGRA SHOW

14 Sunday
PUEBLO MCC (543-6466) 12:30 P
COLO SPRNGS MCC 5P
ALL SOULS UNITARIAN CHURCH GENERAL COURT SHO H&S

18 Thursday
DIVERSITY CHORUS REHERSAL (All Souls) 7p
MISTY MCCRAE FUNDRAISER H&S

19 FRIDAY
ALL MALE REVIEW H&S
SOCKHOP TO BENEFIT PRIDEFEST H&S

20 Saturday
PARTNER MASSAGE CLASS ALL SOULS SEE AD P.5
KRISTY MICHAELS SHOW AT W H&S
COURT SHOW AT THE NEW PENTHOUSE TO BENEFIT NEW PHAZES.

21 Sunday
ANNUAL COURT PLANT SALE H&S NOON
PUEBLO MCC (543-6466) 12:30 P
COLO SPRNGS MCC 5P
ALL SOULS UNITARIAN CHURCH CANDLELIGHT VIGIL/INTERNATIONAL MOBILIZATION AGAINST AIDS
GENERAL COURT SHO H&S

22 Monday
CGRA BOARD MEETING

25 Thursday
DIVERSITY CHORUS REHERSAL (All Souls) 7p
MISTY MCCRAE FUNDRAISER H&S

26 FRIDAY
THREE TONS OF FUN CO EDY SHOW AT THE H&S

27 Saturday
SUMMER KICKOFF BEACH PARTY AT THE NEW PENTHOUSE

28 Sunday
PUEBLO MCC (543-6466) 12:30 P
COLO SPRNGS MCC 5P
ALL SOULS UNITARIAN CHURCH GENERAL COURT SHO H&S

5 Wednesday
GAY, LESBIAN, BISEXUAL YOUTH PICNIC
MONUMENT VALLEY PARK
 5 PM BBQ POTLUCK
 AGES 14-23
 BRING YOUR FAVORITE DISH

S-CAP can be contacted in the following ways:
Colorado Springs
P. O. Box 311 80901
(719) 578-9092
TDD AVAILABLE
Pueblo
P. O. Box 3277 81005
(719) 561-2616
Alamosa
P. O. Box 1370 81101
(719) 589-8412
Toll Free in 719 area code: 1-800-241-5468
FOR HIV TESTING, PRE-POST TEST COUNSELING:
El Paso Cty Health Dpt.
(719) 578-3148
Otero Cty Health Dept.
(719) 384-2584
Pueblo Health Dept.
(719) 544-8376
Valley-Wide Health Services, Inc.-Alamosa
(719) 589-5151
AGENCIES FUNDED THROUGH THE SOUTHERN COLORADO AIDS CONSORTIUM:
El Paso Cty Health Dpt.
(719) 578-3148
Pikes Peak Hospice
(719) 633-3400
S.E.T. of Colo. Spgs.
(719) 630-5476
The Monarch House Group, Inc.
(719) 634-0133
Visiting Nurse's Agency Association
(719) 577-4448

Resource Guide

ANTI- VIOLENCE PROJECT (AVP)

(719) 338-8899
 A 24-hour confidential crisis hotline. If you are a victim of verbal harassment, physical violence, discrimination, domestic violence/partner abuse, sexual assault, etc., call the AVP.

COLO. GAY RODEO ASSOCIATION (CGRA)

P. O. Box 15504 COS CO 80935
 (719) 576-CGRA

DIGNITY

P.O. Box 1172 COS CO 80901 (719) 635-5773
 A national organization of gay, lesbian, bisexual & transgendered Catholics, their families and friends, is now in its third year serving Colorado Springs, Pueblo and the Southern Colorado area. Contact Michael for more information.
ACTIVITIES: Mass for the gay, lesbian, bisexual, transgendered and heterosexual communities is held the 1st & 3rd Saturdays each month at 7 p.m., Sacred Heart Catholic Church, 21st & W. Colorado Avenue in Colorado Springs. A monthly fundraising brunch is held on the 2nd Sunday of each month, 11:30 a.m., at the Colorado Grill Restaurant, 512 W. Colorado Avenue. A monthly discussion/support group meets on the 3rd Thursday each month at Sacred Heart.

DIVERSITY CHORUS (DC)

235 E. Franklin Fountain Blvd COS CO
 (719) 635-4580

GROUND ZERO INC (GZ)

P. O. Box 1982 COS CO 80901
 V 635-6086F 635-6106

Ground Zero maintains a full-time office relocated in the new gay center (125 N. Parkside.) See our mission statement on Pg. 2.

HIDE AND SEEK (H&S)

505 W. Colorado Ave. COS CO 80903
 (719) 634-9393

The largest & oldest Complex, with 4 bars and a restaurant, large show and dance bar, quiet pool room bar, country bar w/dance floor, teen club with juice bar and dance floor.

HOOR GLASS (HR)

2748 Airport Rd. COS CO 80910
 (719) 471-2104

INSIDE/OUT YOUTH SUPPORT GROUP

An adolescent support group for those questioning their sexuality. Weekly meetings and activities. Call 578-3160 for more information.

LA GUIA (LG)

P.O. Box 1335 COS CO 80901
 (719) 473-6771

La Guia is a cultural awareness and advocacy service organization that encourages the inclusion of Hispano/Latino Lesbians, Bisexuals, Transgendered, Gay Men and their friends by providing a diverse forum that is both autonomous and inter-active within the greater Gay and Lesbian Community.

MONARCH HOUSE (MHG)

P.O. Box 8169 COS CO 80933
 (719) 634-0133

Provides Emergency Financial Rent/Mortgage Subsidies to People Living With Aids, Monthly Food Bank and Pantry, as well as Emergency Financial Utilities Subsidies. 501 (c)(3) Non-profit Org.

NEW PHAZES (NP)

P. O. Box 6485 COS CO 80934
 (718) 634-0236

To encourage cohesion in the Pikes Peak Region's Lesbian community by providing an open forum which stimulates, informs and entertains. Monthly meetings are the first Wed of each month—all welcome. Articles and submissions are also welcome.

PENTHOUSE (PH)

1715 N. Academy Blvd COS CO 80909
 (719) 597-3314

Located on the eastside, provides something for everyone. During the week it has the feeling of a Friendly Neighborhood bar. Thurs., Friday and Saturday, it is the place to Dance and it's late night Fri. & Sat. After Hours Party Hdqtrs.

P-FLAG COS CO

P.O. BOX 10076 COS CO 80932
 VM (719) 575-8658

and

P-FLAG PUEBLO

24173 Preston Rd. Pueblo CO 81006
 (719) 545-7426

Support group for family and friends of lesbians and gays, dedicated to the preservation of families in loving relationships.

PIKES PEAK GAY AND LESBIAN COMMUNITY CENTER (PGLCC)

Helpline 471-4GAYS
 P. O. Box 607 COS CO 80901
 (719) 471-4429

PIKES PEAK METROPOLITAN COMMUNITY CHURCH (MCC)

730 N. Tejon St COS CO 80903
 (719) 634-3771

A Christian Church whose ministry is OPEN to all people, but with an outreach to the lesbian, gay, bisexual and transgendered community.

PUEBLO AFTER 2

P. O. Box 1602 Pueblo CO 81002
 V/F (719) 564-4004

A GLBT Organization serving the Pueblo area, working through education and community outreach.

SIMPLE JUSTICE

P.O. Box 93 COS CO 80901
 (719) 528-6920

SOUTHERN COLO. AIDS PROJECT (S-CAP)

514 S. Tejon St. COS CO 80903
 V (719) 578-9092

TRUE COLORS (TC'S)

1865 N. Academy Blvd. COS CO 80909
 (719) 637-0773

Primarily a lesbian bar, the doors are open to everyone. There is a dance floor, pool tables, games, and drink specials Open W-S.

UNITED COURT OF THE PIKES PEAK EMPIRE (UCPPE)

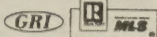
P. O. Box 6925 COS CO 80904
 (719) 447-1092

WOMENS SOCIAL GROUP (WSG)

For info, call 471-4GAYS
 A Social Support Organization for Women.

IF YOUR ORGANIZATION OR ACTIVITY IS NOT LISTED CALL 635-6086

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730 N. Tejon
Colorado Springs, CO 80903
Voice/Fax 719-634-3771

Rev. Nori J. Rost, Pastor

Worship Time Sunday, 5:00 PM

Office Hours Tue-Wed: 1 PM-5 PM, Thu-Fri: 9 AM-5 PM

**DIVERSITY
CHORUS**



21 S. Iscon
Colorado Springs, Co. 80903
(719) 432-0707

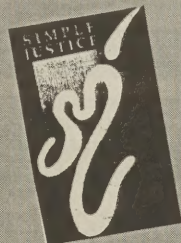
ABRAMS

jewelry design

Meggie Abrams
Mar Hickman

2423 1/2 West Colorado Ave.
Colorado Springs, CO 80904
(719) 634-6784

POOR RICHARDS

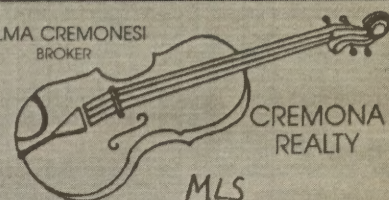


New Phazes

**La
Guia**



ALMA CREMONESI
BROKER



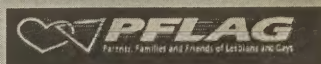
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**Colorado Gay
Rodeo Association**

Women's Social Group

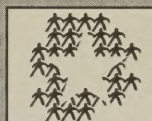
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Group**

**USC
One In Ten**



Citizens Project

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BGALA**



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**EQUALITY
COLORADO**

**Kimball's
theatre**

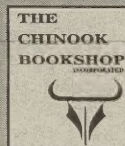
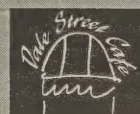
**4IREALY
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Of The Pikes Peak Region**

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1995
Sunday
June
18**

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